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# WOMEN IN THE BUSINESS WORLD

OR

## HINTS AND HELPS TO PROSPERITY

BY ONE OF THEM

" Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul."

* * * * *

" It matters not how strait the gate,
How charged with punishments the scroll;
I am the master of my fate,
I am the captain of my soul."

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# EXTRACTS.

"Self-support is as much the duty of a woman as of a man. The time is past for dividing the virtues. Servile dependence in money matters is no longer deemed honorable."

"The best intelligence of our age and country have reached the conclusion that woman has a right to earn her own living in any business, occupation or profession from which physiological considerations do not exclude her."—PHILLIPS BROOKS.

"No one believes more than I do in every girl being trained to have a 'career' outside of marriage. If I had three girls and three boys and *could not* give trades or professions or business training to *all*, I'd give it to the *girls* and let the boys depend on 'marriage' or their wits or luck, as girls usually do under our present infamous methods."—HELEN H. GARDENER.

"The business woman is a nineteenth century production. She is honestly proud of her work and of being a link in the great chain which keeps the business world moving.—EMMA JACOBSON."

"In private as well as public economy the wisest foresight provides for the remotest contingency. Then let every girl spend a few years in acquiring a thorough knowledge of some business or profession. It was Margaret Fuller who said: 'No woman can give her hand with dignity, or her heart with loyalty, until she has learned to stand alone.'"

"They who maintain that because women are different from men, therefore the occupations of the two ought to be different,—argue like vexatious disputants who make verbal distinctions for real; who do not inquire what is the formal or specific distinction indicated by a name, or whether it has any essential bearing on

the matter under discussion. Long-haired men are different from bald-heads; but shall we conclude that if the former are fit to make shoes the latter are unfit? Certainly not; for when we inquire into the formal distinction connoted by these words, we find that it has no bearing upon such handicraft processes. So, again, the formal distinction implied by the terms male, female, in the human race as in other animals, lies altogether in the functions of sex and procreation. Now this has no essential bearing on the occupations of the adult; nor does it confer on the male fitness for one set of occupations—or the female fitness for another.

"We affirm that the arrangements now existing in society which restrict all women to a limited number of domestic and family functions, are contrary to nature—and that ours are founded upon the genuine and real dictates of nature."—*The Republic of Plato.*

# CONTENTS.

PAGE

OPINIONS OF SOME EMINENT THINKERS..... iii

INTRODUCTION..... 9

## I.

### SELF-SALVATION.

A Saving Message for all Women—Self-dependence is Salvation from Poverty—Woman as an Individual—The tremendous Significance of some of the Signs of the Times—Learning to Stand Alone—What One Woman Says of it—It Gives Mastery over Obstacles—The greatest Wealth that can Come to One—Putting Poverty Underfoot by Learning to Use Their Own Powers—What a Well-known Writer Says of the Naked Strength of One's own Spirit—The Power that Nothing can Shake—Give your Best and you will Get the Best—Some Bracing Philosophy and Occult Hints on Prosperity—Everything is Within Us—We are the Masters of our Fate..... 1

## II.

### WOMAN'S GREATEST NEED.

Steering clear of Adversity—Pecuniary Independence Woman's Greatest Need—The Grim Trouble Poverty, and How to Avoid Him—"A little Money in the Pocket" Sustains the Fainting Spirit—Happiness and Poverty Mortal Enemies—Poverty the Brand of Ignorance—It Can be Abolished—The Greatest Wrong now Suffered by Women—"Put not your Trust in Princes"—Pointing the Road to Pecuniary Independence..... 20

## III.

### FINDING ONE'S TRUE CALLING.

PAGE

How to Go About it—Mistaken Vocations—Reaching our Level—Avoiding Over-crowded Fields—No Flowery Beds of Ease—Know Thyself—Don't Become a Drifting Mediocre—Some Things Worth Knowing—You will Find your own Place if you Seek Faithfully—The Field for Women not Limited—An Incident in Real Life—The Art of Seizing Chances..... 26

## IV.

### TRAINING AND EFFICIENCY.

How to Compel Success—Some Strong Assertions on the Economic Problem—Efficiency Abolishes Poverty—Thorough Training Brings Success—The Best Way for Workers to Command Respect—How the Human Mind Grows—Perfection and its Results—Inefficiency Unpardonable—Business Training for Women—Extracts from a Business Woman's Opinions—Lack of Business Knowledge Causes Hardships to Women and Children—The Remedy for Dowerless Maidens—Subjects less Dry than the Bread of Dependence—More in the Word Business than is generally Supposed..... 34

## V.

### PERVERTED PRIDE.

To which some Women Owe Life-long Poverty—What often Keeps them at the Door of Pauperdom—To Put Money in their Purses Many Women must Change their Ideas—The Future of "Menial Work"—Hands as well as Heads must be Educated—New Methods of Recreation—The Manual Labor Gospel and its Apostle—The Price we Pay for Living—A Delusion of the Present Time—The interesting School of Experience one Woman Attended—Helping Women to Help Themselves—"Experimental Stations" which Caused a loss of Faith to the Experimenter—Only Women of extraordinary Intelligence Strike Out into New Lines of Work—Dying of "Notions"—How Genuine Gentlewomen Meet Adversity..... 42

## VI.

THE ROAD TO SUCCESS.

PAGE

You can Take what you Will—The Simple Science of Success—How to Bring Forth the Ability within Us—How we can Get New Light—Giving our Best—A Wire Walker who Paid the Price of Success—Fortune must not be Wooed Half-heartedly—Business Bread which Cast upon the Waters Returns Again—Think Success—A Great Philosophic Truth—The State of Mind that Compels Prosperity—Attention to Business and What it Results in—The First Condition of Success and the Second—The Law of Success without Sex Limitation—What an Editor Says—What Constitutes Success..... 48

## VII.

BUSINESS PHILOSOPHY.

Let your Intentions be Known—The Philosophy of Waiting—Hard Work with Divine Uses—The Attitude of Faith which Dispels Terror—How to Make the Craven Cur, Poverty, Run away—How Destiny Works for Us—The Gifts which Follow Gratitude—Desire and Expectation Make a Strong Combination in Wooing Fortune—Overcoming Disheartening Obstacles—An Important Branch of the Art of Getting On—The Contagion of Being in Earnest—How One Woman found Fortune through an Expression of Love and Sympathy—The Good Things which Come when we Give forth Love and Kindness—What is Promised to them that Overcome—Systematizing and Shaping Ideas—The Art of Getting Before the Public—Catching the World's Attention—Ask and Ye Shall Receive—The Test of Fitness to Survive—"How Can I Get a Hearing?"—The Answer—Mental Attitudes and their Power—Little Histories of Women who Conquered in New Paths—Special Teaching—Tides taken at the Flood..... 54

## VIII.

CONDENSED COMMERCIAL WISDOM.

Build up Your Own Business—Own Yourself and your Talents—The Lesson of Serving and the Lesson of Managing—The Weakening Effect of the Weekly Salary—Em-

PAGE

ployer and Employed—A Special Word of Wisdom to Young Girls—What a Newspaper Woman says of Working too long on a Salary—Co-operation, the greatest of all Powers Known for the Abolition of Poverty—Its Share in the Solution of the Economic Problem—The Spiritual Element of the Co-operative Principle—Through it Women can achieve Financial Independence—The Enforced Sympathy of Interest which Precedes the True Sympathy of Spirit—An even Sea—One Method of attracting the Good Things of Life—A Lesson in Metaphysics—Avoid the Atmosphere of Hurry—The Prosperity that Comes to the Self-controlled—How Words can Make or Mar our Success.. 64

## IX.

### LITTLE KEYS TO FORTUNE.

Self-denial and its Uses—The Saving that Means Using, and the Saving that Means Losing—The Road to Great Spiritual and Material Possessions—Self-mastery and What it Brings—The Time to Save—Where to Apply the Economic Pruning Knife—What Constitutes Economy—Old Saws with Destruction in them—The First, Greatest and Only Essential Economy—The Dangerous Virtue of Saving—The Old and the New—Some Interesting Philosophy on old Clothes—Woman's Business Sense—The Business Armor—How it will Prevent the Speech of Scandal and Protect the Wearer—The Mental Uniform of the Business House—Keeping Hours and Appointments—Your Word Represents You—The Religion of Fulfilling Promises—The Great System of Evening Up which is ever in Operation—The Harmony of the Universe must be Represented in Business—Keeping Your Word has Great Value..... 72

## X.

### THINGS NECESSARY TO KNOW.

Wives Understanding their Husbands' Business—Talent for Business is Sexless—The Cultivation of the Executive Faculty—The Quality that will put You in High Places—Learning Business Methods—Instructing Children in the Same Science—Law in the Business World—Putting Ourselves in Harmony with it—Study the Accords of the Business World—The Temptations, Sins and Needs of the Business World—The Sword of Business—The Best Capital—The Magnetic Threads which Draw to us Prosperous Conditions—Business Currents..... 84

## XI.

### IMPORTANT POINTS.

PAGE

Business Letters—The Potency of Written Words.—Photographs of Thoughts and Ideas—Valuable Hints on Winning Good Will—One of the best Advertisements—The Invisible Spirit of Written Correspondence—Legible Handwriting and its Benefits—Pushing your Business—Where it Begins—The Potency of Imagination—The State of Mind Makes Material Conditions—The Value of Self-assertion and Self-esteem—The Tact that Avoids Offence—a Recipe for Obtaining Good Will—Don't Make your own Clothes—The Philosophy of it.—A Federation of Labor—The Disintegration of Diffusion—The Business Woman's Dress—Making Concessions to Ignorance—The Evolution of Dress—The True Economy in Clothes—A Good-luck Method—Suitability the Necessary Thing—The Relation of Clothes to Success—The Bondage of Dress..... 92

## XII.

### HELPERS AND HINDERERS.

Wealthy Workers—The Rights of the Rich Woman—Who Helps and who Hinders—The tendency toward Universal Industry—Never too Late to Begin—A Hint about Feeling Young—Some Suggestions to Women who don't Know what to do with Themselves—What some Women Achieved who Began Late—What Gives One a Hold on Life—Criminal Helplessness—Salvation for the Industrial World in the Development of the Individual—The Gospel of the Practical—A Deplorable Feature of the Age—Self-support the Duty of Every One—Unoccupied Women..... 105

## XIII.

### THE SEED OF WEALTH.

The Spiritual Qualities that Make Prosperity—Our Attitude toward Others and its Material Consequences—Sowing and Reaping—The Wide Significance of Sowing—What Underlies all the Dealings of Man with Man—How Good Will Expresses Itself—The Best Investments—Helping Others to Live—Giving and Getting—The Question for us to Ask and

PAGE

Answer—The Blessings Promised to Givers—The Practice of Tithing and its Material Benefits—The Spiritual Secret of the Universal Business Success of the Jews—The "Path to Wealth"—Withholding Tendeth to Poverty..... 112

## XIV.

ECONOMIC BLUNDERS AND BENEFITS.

Over-crowded Professions and the Remedy—Misfits in Production—The Rocks on which many a Woman's Barque Goes Down—How to Learn what is Saleable—The Heartache and Lost Time of Misproductions—Supplying the Real Wants of the World—Asking for Work—A Question of Need and Supply—The Foundation of all Business—Ask and ye shall Receive—The Sure Reward of those who Earnestly Seek—Finding New Industries—New Conditions and New Occupations—Reasons why Some are Poor—Woman Can Do what she Will—Opportunities Made within Fifty Years—No Occupation closed to Women—Don't Talk about your Business—Occult Reasons why you should not Babble—The Golden Quality of Silence—Early Bird Wisdom—Subtle Causes which Make Success—The Great Natural Law that Underlies an old Proverb..... ... 118

## XV.

A STORY AND A SERMON.

Politeness Pays—The Cost of Rudeness—How Bitter Bread Came Back—All Doors will Admit You—What a Newspaper Woman Says to Young Girls..... .... 128

## XVI.

SAYING AND DOING.

The Potency of Faith—The Things we Say and what They Bring us—Words and Their Burdens or Blessings—The Industrial Education of the Future—Hand-craft a Necessity—Don't Watch the Clock—How the "Get-there Road" must be Traveled—Woman as a Conservative Factor—The Story of Four Fortunate Daughters..... 134

## XVII.

THE ALLUREMENTS OF SCIENCE.

PAGE

Women in Medicine—The Smooth Path of the Woman Doctor to-day and the Rough One of a Couple of Decades ago—Instances of Eminence in this Profession—The Extension of Medical Education to Women—The Doctors' Spiritual as well as Material Rewards—Women in Dental Surgery—Women Pharmacists—What one of Them Says about the Work—Women Mathematicians—Some Mathematical Celebrities—The Weary Road They had to Travel in the Past..... 140

## XVIII.

THE LIBERAL ARTS.

Applied Design—A School of it—Decorative Art—Some Examples of Success in it—Practical Painting and what Women might Do in it—Photography and its Opportunities—Cameo Carving—Architecture; Mistaken Ideas on this Profession—Piano and Organ Tuning..... 150

## XIX.

THE WRITTEN WORD.

Novel-writing—Misinformation on this Subject Corrected—Newspaper Work and what it Offers—Newspaper Illustration and its Chances for the Genius of the Woman Artist—Advertising and its Opportunities—The Publishing Business—Book Agents—The Business Described by One who Made it Win..... 159

## XX.

WHERE THERE IS ROOM FOR MORE.

**In the Pulpit**—The Slowness of the Churches in Permitting Women to Preach—What Women Have Done and Can Do in Spreading Religious Philosophy Independent of Organizations—Their Amazing Success in Modern Metaphysics—The World is Woman's to Work in Spiritually without the Sanction of Synods or Bishops if She Will—As Orator She has Much to Do in the Coming Years—Kindergarten

PAGE

Work—What it Promises to Teachers and Pupils—Room for more Kindergartens and more Training Schools—The Law—A Woman Lawyer Answers some Pertinent Questions—Practical Lectures—An Important Feature of Modern Education—Pioneer Lecturers—Musicians..... 168

## XXI.

SOME NEW AND OLD OCCUPATIONS.

Educators of the Neglected—There should be More of Them—Women as Experts—Invention, and Its Possibilities for Women—Banking—Electrical Engineering—Simple Principles Put in Practice—Packing Trunks—Costuming—Manicure—Hair-cutting and Hair-dressing—Inventing a Business—A Story with Wisdom in it—An Original Cough Cure—Beautifiers—Jewelers—Box-making—Little Things to Do—Making Artificial Flowers—Feather Curling—Manufacturing Overshoes—Making Neck-scarfs—Giving Lessons on the Sewing Machine—Express Messengers—Operating Stage-lines—In Dolldom—Dressing Dolls—Pressing Dresses..... 180

## XXII.

CARING FOR OTHERS.

The Chaperon—Her Widened Sphere—Trained Nurses—Attendants for the Helpless—Matrons—The Need for More of the Right Kind..... 195

## XXIII.

BEHIND THE COUNTER.

Saleswomen—Their Woes and the Remedy—One who Solved the Difficult Problem—Her Interesting Story—How Improvement must Come—Cashiers..... 200

## XXIV.

EXAMPLES OF SUCCESS IN HORTICULTURE.

Women of Culture and Refinement the First to Embark in Enterprises of this Kind—The Moral and Pecuniary Remuneration which Followed Well-directed Effort—Hop-

PAGE

farming—Grafting and Budding—Raising Tube-roses and Cotton—Raising Berries—Fruit-farming—General Farming—Surplus of the Vegetable Garden—The Little Patch of Ground and What can Come out of it—Raising Celery—How a Woman made Half a Million of Dollars—Gardening—"Come South, Young Woman"—Violets, Sweet Violets..... 208

XXV.

COUNTRY HOME-INDUSTRIES.

Poultry Raising—Scientific Methods—Description of a New Jersey Chicken-farm—One Girl's Effort—Bee-keeping—What the Busy Bee Can Produce under the Manipulation of Science—Dairying—"The Poor Man's Cow"—Silk Culture—Home Fruit-preserving—How to Make a Market for it..... 228

XXVI.

BREAKING ROUGH GROUND.

Women Homesteaders in Nebraska—One Man's Opinion of Them—Story of Two Women Homesteaders—The Pleasures of Making a Home..... 242

XXVII.

DAILY BREAD.

Vienna Kitchens—A Hint to Women of Executive Ability—Travelers' Luncheons—The Opportunities Uncultivated which They Present—Supplying Cooked Food to Families—Operating Bakeries—One Woman makes a New Departure and Wins—Groceries—Cooking-schools—Woman's Exchanges—What They Were and what They have Become—The Change Made by the Application of Business Methods—Special Food for Invalids—Another New Departure..... 250

XXVIII.

WOMAN'S HISTORIC WEAPON, THE NEEDLE.

The Little Implement that has Slain More than the Sword—

PAGE

The Crush of the Wheel Added to the Stab of the Needle—Two Remarkable Co-existent Facts—A Clue to the Cure of the Sewing Woman's Misery—An Untrained Army whose Members Devour each Other—How to Thin Out Overcrowded Ranks—Efficient Dressmakers always Make Money—What would Make the Sewing Woman Free and Independent—How They Established a Millinery Business—Head-wear and its Opportunities—Work and Money Waiting for the Bonnet Reformer—A Wealthy Milliner's Story—Lace-making..... 264

## XXIX.

### WITHIN THE HOME.

Home-making—An Art which Expresses the Soul—The True Purpose of Homes—A Center of Sympathy—What the Controlling Spirit of a Home can Do to Benefit Society—Neighborliness as a Civilizing Factor—Housekeeping Schools—Departments of Domestic Economy in Colleges—Housekeeping—The Letter and the Spirit—A Return to Deserted Paths—Where there is Both Space and Opportunity—A Simple and Easy Solution of a Great Difficulty—Why One Young Girl Struggles on in Shops—Light on a Dark Subject—The Word that Kills—Dispensing with Inferiors—A Co-operative Household—Three Reasons Why—A Solution for the Household Service Problem—How to Keep Boarders—The Beneficence of Labor..... 273

## XXX.

### CHEERING FACTS AND FANCIES.

Business Women's Clubs—Co-operative Raisin-growing—A Business Romance of Four Women who Were Weary of the School-room—How they Made the Desert Blossom like the Rose—Benefits of Co-operation—In Union there is Strength and Pleasure too—Another Story of Successful Co-operation—Voices at Home and Abroad—Pertinent Paragraphs—Promoting the Employment of Women—The Business Fatherhood of Employers—What the Employer owes His People—No Accidents in the Business World—The Stewardship of Wealth—How One Business Firm Expresses its Sense of Moral Responsibility to its Employees—A Seaside Institute for Women Workers—A Practical Expression of Sympathy—Masters of your Fate—A Final Message..... 294

# INTRODUCTION.

This book offers no apology for its existence. It is here because its author believes it is needed. Its object is to help women to help themselves, which is the only kind of assistance that is of permanent value. It tries to point out the stumbling-blocks in the path of the business woman, and attempts to show her how to avoid or overcome them. It endeavors to make it clear to her that her place in the Business World is not a corner fenced off by prejudices based on the time-worn idea of sex limitations; but that she is free to work in any part of it she chooses, and is bound by no bonds save those which exist in her own mind. She has only her own permission to gain to do what she will. Less than half a century ago, the only occupations in which she could engage, with her own and the public's consent, were teaching, housework, sewing, and nursing. Now she may be anything from a lecturer to a steamboat captain, and the public respect her and give her its patronage if her work deserves it.

The word business is used in this book in its most unlimited sense. It represents all the occupations in which people engage—agriculture, mechanics, the arts and sciences, and the work within the home. The Business World includes all the industrial affairs of life. No attempt has been made to give a list of occupations

for women. That would necessitate mentioning all the industries known. Those spoken of are such as admit of greater development or are new to many readers.

The author has striven to make it clear to each woman who reads this book that within her exists capacity for all business, and has tried to show her how to make the ability she possesses show forth.

The book contains expressions from many minds, the aim of the author being to bring to bear on the subject of woman's financial independence respectable authority and many examples of success. Believing that nothing is so convincing as the direct messages of those who have succeeded, she has frequently given their own words as they uttered them.

She hopes that every woman who reads this work may realize that she is the possessor of an unconquerable soul, which can wield power in the Business World as well as in the home.

# WOMEN IN THE BUSINESS WORLD

## I.

### SELF-SALVATION.

I HAVE a saving message for all women. It is that on self-dependence hangs their salvation from poverty and other evils. Only by means of self-dependence can they ever achieve anything, or be anything but feeble, undeveloped creatures, mentally, spiritually, physically, socially, and financially.

The dependence on self has made men great wherever they are great, and this is the only thing that can do it, because it is the only thing that calls into action the powers they are possessed of. Use, action, these are the means by which all growth is accomplished. It is disuse of their faculties that has made women a weak and dependent class. They have robbed themselves of their divine privilege of growing to full stature by yielding obedience to the voice of mind-weakening custom and strength-destroying prejudice. They were pleased to take a place conspicuously labeled as belonging to weaklings, and they filled it until the whole race of them well-nigh lost their strength entirely, for this is the inevitable fate of disuse of faculties in all nature.

They foolishly fancied that weakness and helplessness made them attractive to men, and men were ignorant enough to think so, too, until pretty helplessness became burdensome, and then they made very unflattering complaints. This false belief came from ignorance, as does everything that keeps the race in bondage. "I, Freedom, abide with knowledge." Remember that. In ignorance there is only bondage, and all bondage is caused by ignorance. In knowledge there is always freedom, and only where light or knowledge is can freedom abide.

Woman is something more than woman. She is an individual, a spark from the divine center of all life, the same as her brother, and as an individual, and not as a woman, must she shape her destiny, and stand or fall.

As an individual, her first duty is self-development. Not as daughter, sister, wife or mother must she think of herself, but as a person, a unit of a mighty whole, who can be of no service to others if she herself is not made symmetrical and strong in mentality, which also includes what is called her physical being. On the perfection of the unit depends the perfection of the whole body of mankind, which in reality is an indivisible expression of God. And woman is a unit. She is mind, pure mind, or spirit, and pure spirit is sexless.

I believe that nothing has kept the race back so much as the dense ignorance and death-making prejudice of the world on the subject of sex limitation. But the great power that moves mankind steadily onward in its journey into light has its own mysterious way of performing its wonders. Do you not see that ever since our civil war women have been forced to action in the busi-

ness world more than formerly was dreamed possible? The war took away the bread-winning props of thousands of them, and they had to be their own bread-winners. Then, following that, came a tremendous number of men whose inefficiency compelled women not only to support themselves and their children, but to support husbands and sons as well. Never in the history of the race have there been so many male weaklings who settled down to live off the earnings of the women to whom they denied a voice in the affairs of government as now. Many said that as women developed their powers to earn money, men lost theirs, and it is largely true; but it will be only for a time, and the fact has a tremendous meaning. It is the Creator's way of compelling women to learn the great lesson of life—self-dependence.

I say that the woman who is and always has been sheltered and protected from all knowledge of the struggle for existence has missed something which would be of inestimable value to her to know. Every experience enriches one. The woman who has been forced out into the thick of the battle for bread has been more blessed than her sheltered sister, if only the experience has taught her to stand alone.

A friend of mine, poorly equipped, was forced into the business world to earn a livelihood for herself and children. It took twelve years of misdirected, fitful effort to teach her how to use her power and reach success. When some one commiserated her because of the hardships she endured, she said, "I would not exchange the wealth of my experience for all the money in the world. Now I know what life means. I never did before. I see into every problem clearer, I understand all other souls better, and I have found my own

strength, which is the greatest wealth that can come to one."

The ability to stand alone, without fear, no matter how empty the purse nor how hard the winds of adversity blow, is the most precious possession a human being can have. Remember it takes strength to stand alone. Whenever we can do it we have reached a point which gives us the mastery over all obstacles. Indeed, there are no obstacles to a determined, unyielding will. Ibsen, in his drama, "An Enemy of Society," says: "The strongest man is he who stands alone."

Women need to learn the great lesson of self-dependence. When they have learned it we shall see a new heaven and a new earth, for the earth will be made over into a new heaven. Think of a world in which no disability on account of sex exists, a world where all are encouraged to make the most and the best of themselves, where there is no leaning on anything but the God-given spirit within us.

This spirit is not only in us, but we are it; when we fully realize this no power on earth can keep us from accomplishing whatever we wish to do. It is about learning to use the power of this spirit, this will, the "I" that is in every one of us, that I want to speak to all women. I want to show them that they can put poverty under their feet if they will only learn to use their own power, learn to stand alone, unpropped, but more firmly than any props could make them. All props fail, sooner or later, save the dauntless, developed will. That, I believe, will never fail. It is what remains of us after the flesh has been laid aside, and upon its development depends not only our progress here but through all eternity.

The child who stands alone for the first time shows in its baby face a joy never there before. Afterward it is never content to creep, because it has learned its own strength, and from that moment it ceases to be a quadruped and becomes an upright creature.

Helen Wilmans, who has done more to cultivate will-power in her fellow-beings than any other person whom I know, tells how all things conspired to force her into a knowledge of her own power and ability to stand alone. Her temperament was lymphatic. She liked her ease; she could amuse herself with small pleasures; could bear any amount of bad treatment and abuse, and find comfort in little things; but one disaster after another followed her, as though Fate had determined to drive her on. She turned to newspaper work from very hunger; but having ideas and not being a mere scribbler, writing down to the public's most common-place demand, after a few months she found that door shut in her face, until she stood, one sleety November day, on the streets of Chicago, with twenty-five cents in her pocket and not another cent to her name, stripped of every dependence save that which she had in herself. Of this experience she says:

"The first attempt I made to analyze my feelings brought me the knowledge that I was not frightened. Then came such a consciousness of strength as I had never had before in my life. Everything was swept from me, and I stood alone in my own strength. And this naked strength is a tremendous thing to stand in. There is nothing equal to it. For the first time in my life I was perfectly erect; I touched no one at any point, I became conscious of strange power, I was glad my purse was empty; the thought of money should never master me again. I held a power in my hands

that nothing could shake; that power was the absence of fear,—the sense of freedom, and the consciousness of my own independent and unaided strength."

On that strength Helen Wilman has stood ever since, and she has been signally successful. The twenty-five cents has multiplied itself into more than twice as many thousand dollars, and health and happiness have come with it.

Many men have had a similar experience, and some women. Whoever has had it, and has resolutely stood upon his or her own strength, has put the world under foot. Once reach this point in mind—the point of feeling that you are master of circumstances, and poverty will trouble you no more.

The power to stand alone insures success. Once reach that and the good will flow toward you from all directions, because you have become a magnet that attracts it. This is what I would say to all women, rich or poor, because they are but half developed until they have reached this point. It will cost some of those things you have heretofore clung to, however; but you must let them go. They are only false beliefs, anyhow. Universal truth permits no compromise. It will have all of you, or nothing of you. Perhaps you are not giving out the best that is in you; but are trimming your messages down to what you think the world will receive. As surely as you do this, having higher light within you, the vengeance of outraged freedom is upon your track and will have its day of reckoning with you. Perhaps you wonder why you do not get on better, when you are so industrious. It may be because you are keeping back the best because of cowardice. If you are, you will fail, sooner or later. Whenever you give out the

thought that burns within you, no matter what people think or say of you, you will master the world, for this means standing alone.

Strengthen your will—the will is the expression of your spirit, and the spirit is the "I" of you. Never say "I cannot," but say "I will; I will; I will." Merely saying this, and holding doggedly to it in your mind will give you great power. Hold yourself in this attitude of confidence in your ability and determination, no matter if you do not feel it to be true. By holding yourself there it will become true; you will feel power coming to you. Your will will grow strong. "Man yields himself not even unto the angels, nor to Death itself, save through the weakness of his own poor will."

Never, never, never let yourself lean on anybody. You will do yourself great harm if you do, and will be a burden to the one on whom you lean. Even if somebody invites you to lean, don't do it. It means death to your faculties ultimately. I am almost persuaded that there would be no helpless aged people, if the younger ones did not continually weaken them by assuming that they are old and helpless.

Do not procrastinate. The time to begin to act is *now*, NOW, NOW. No matter if what you want to do is not to your hand. Begin at something, holding to the thought of what you want to do, and the way will open to you. Procrastination weakens the will. Fight it as you would fight a deadly disease, for that is what it is.

Remember again and again that women are not simply women; they are individuals, and are here to do, not merely to be admired and petted. Weakness does not make them lovable, nor is the love that wants to keep them in an inferior condition worthy the name of love.

No one wants to keep a child always a child. That would be to rob him of his right to development, to make an idiot of him. A child of four is very interesting, but only for what he promises to be. Were he in mind still a child of four when he had reached the age of twenty-four he would be a pitiable creature. Yet women permitted themselves to be arrested in their mental development at a halfway post, because they were afraid men would not like them if they grew too wise. Yet it is not weakness, or beauty, or ignorance that holds the hearts of men—it is character, and character cannot come to its perfection if the woman stops her development anywhere short of the highest heights attainable. In Mrs. Mason's wonderful book, "Hiero Salem," she says: "Whence have we come? From creative life itself. Why? To ourselves create new forms of life, of knowledge and beauty. What are we? Part and power ourselves of that from which we constantly emanate. Whither do we go? On and on eternally, ever approaching, never reaching the end of the fullness of ineffable, infinite, rapturous, creative life."

Think of this carefully. Why are we here? To create new forms of life, of knowledge, and beauty. All are here for that purpose, women as well as men. To create is to work, to execute, to achieve; and to him who creates, new powers will be constantly given.

Everything is within us. The business of life is to bring it forth. Every invention of man was first an idea. In the mind originates everything. Women, then, who let their faculties lie idle, are inviting decay, yes, a decay of the immortal part of them. Indolence is closely followed by destruction. Use is the measure of every value in nature. Disuse is the forerunner of

destruction. I know that whatever the soul determines to do that it can do, if it stands secure in its own strength. Never in my life have I failed to accomplish that which I steadily and determinedly set myself to do. Before this wonderful power all opposition goes down. Will, alone, is great. Strengthen it, take your stand upon it, and conquer the world.

This world is intended for both sexes, the business part as well as the rest of it. How is woman to be able to pass an intelligent opinion on questions vital to the whole race if she sees only the sleek social side of life? Is it remarkable that she is often narrow in her opinions and hard in her judgments? When she is "protected" from knowledge of the world in which she lives, she is injured, not benefited; dwarfed, not developed. If there is a reason for our being here at all, that reason has to do with our eternal development, a process which only the realities, not the dreams of life, can further.

## II.

## WOMAN'S GREATEST NEED.

ADVERSITY has its sweet uses, especially in poetry; but no one starts out to seek for it. The main business of everybody is to steer clear of it, and this all try to do by hunting Prosperity.

Dr. Johnson once said: "When I was running about this town a very poor fellow, I was a great arguer for the advantages of poverty. Sir, all the arguments which are brought to represent poverty as no evil, show it to be evidently a great evil. You never find people laboring to convince you that you may live very happily upon a plentiful fortune."

What terror has life for sensitive women equal to the approach of Poverty? Not Death itself can so daunt the spirit or curb the courage. To be delivered from it is the wish of all mankind, the mainspring of every effort, the basis of all activity. It has wrung oceans of tears from its victims, and never dried a single one. It is the friend and ally of crime and shame, the author of misery and degradation. "The key on other troubles may be turned;" but Poverty refuses to be closeted with the rest of the skeletons. Boldly he writes his name on face, dress, home—yes, upon the very soul itself.

Perhaps the most deplorable effect of poverty on re-

fined women is the humiliation of spirit it entails. This state of mind sooner or later destroys the self-respect and self-confidence upon which manhood and womanhood rest. Anything that makes one think meanly of oneself cannot be good for the soul.

An empty purse makes a coward of its owner. There was wisdom in the conduct of the poverty-stricken preacher who always borrowed ten dollars from one of his congregation just before going into the pulpit, and invariably handed it back to him as soon as the sermon was over. By way of apology he said, "I can preach so much better when I have a little money in my pocket." Wherever we find ourselves in civilized society "a little money in the pocket" is wonderfully sustaining to the spirit.

There was another minister of whom one of his parishioners, in a prayer, said, "Lord, you need not take any trouble to keep our beloved pastor humble; we will do that by keeping him poor."

Though riches often make us selfish, poverty always compels us to be so. The good Samaritan could not have been a good Samaritan if he had not had a beast of burden on which to place the sick man, and money enough to pay his board at an inn. Before we can give we must have.

"Give me neither poverty nor riches" should express the desire of every enlightened mind; but it is safe to assume that many who utter it attach a mental appeal which more definitely expresses their preferences, "especially don't give me poverty."

Voltaire wisely determined to get money before he gave out what was in him, so that the world would listen with respect to the message he had for it.

A woman author, whose works have greatly pleased the public, when asked by a publisher to write a paper entitled "How to be Happy, though Poor," said she could not, because she was convinced that Happiness and Poverty were mortal enemies.

The homage accorded so universally to wealth has its root in something deeper than the mere vulgar love of externals. Wealth represents strength, which it is instinctive to admire. The man who has accumulated riches is supposed to be strong of character. It is the power in him rather than the money he possesses which makes him of interest. Money is a force, and he is the power who commands it. All the world pays tribute to the strength of character which achieves something.

For the same reason every person with a remnant of self-respect is ashamed of being poor. Why? Because poverty is a confession of weakness, and weakness of character is instinctively held in contempt by all mankind. It is also abhorred because it is the mark of ignorance. This is not merely a sounding phrase, but an indisputable truth of mighty import to the human race. Poverty is ignorance of one's value, powers, talent, strength and right to joint ownership in the best the world has. The great foe mankind has to overcome is Ignorance. When we overcome that we overcome Poverty.

No one not an imbecile nor an invalid need be poor. Poverty can be abolished. Every woman who wants to can abolish it for herself.

"What is the greatest wrong now suffered by women?"

This question was asked Mrs. May Wright Sewall, the President of the Congress of Representative Women,

held in Chicago during the first week of the Columbian Fair, to which she answered:

"The disadvantage arising from the lack of pecuniary independence.

"Every woman who works for money when she is not obliged to dignifies wage-earning and makes it less humiliating for the woman who is obliged to work. Every woman who thus demonstrates woman's value as a wage-earner sets a value on the service which the wife and mother renders to her family.

"The rich woman, as well as the poor, has a right to the highest culture and truest happiness, which comes ever from the exercise and development of one's gifts and talents. The measure of worth is money; the test of excellence and success is the demand of the public. Consequently the rich woman has as good a right to sell her work for money as the woman less favored of fortune. Service is the price we pay for living, and so great is the need of the world that if all the women of the world worked every day we would go to bed every night with the world's work undone."

Women are expected to be the home-makers of society; but they can't make homes if they have no money. The home is believed to be the highest institution of civilization. The State exists only for its protection; but it can have no existence if it has no financial foundation. Every institution of society must have a property basis.

What gives men their influence and power in affairs? Is it not the fact that they are the bread-winners, the purse-holders? They can speak and act freely because they stand on their own financial feet; they are factors in the business community; they are independent, not dependent. They have money, or are capable of getting it, and so command a hearing.

Men have always known that they must work out their own salvation. Women have refused to believe that they must do the same. They sat and waited for princes to come and carry them off to palaces. Often after they were carried off, the prince turned a pauper and the palace to a hovel, and still they dreamed that some impossible thing would happen to change their evil fortune into good. They had cultivated this idea and could not let it go, even in the face of disaster. They expected somebody to do something for them, instead of doing something for themselves. From the sad fault of putting their trust in princes, they had and still have sore need to be delivered.

"The world belongs to those who take it." Pecuniary independence is yet the great need of womankind. She who achieves that is in a position from which the shafts of envy, spite or malice cannot dislodge her. As a mere social figure, if she offend society, and it chooses to turn its back on her, she is lost. But if she be a figure in the business world, her credit good at the bank, her financial favor a thing worth seeking and keeping, not only will society be very slow to give her its cold shoulder, but it could not annihilate her if it wished to. Her position in the business world makes her independent of social snubs and frowns.

The pecuniary independence here advocated for women has a larger meaning than the possession of property. It represents the finding out and training of their business faculties, until they feel able to maintain themselves in decent comfort anywhere. The effect of this on character and destiny cannot be overestimated. She who trains her money-making faculties becomes the master of her own destiny. Neither the present nor

future affrights her. She knows she can always be master of the financial situation. She is not afraid, because "Courage consists in knowing oneself equal to the occasion." Had all women this confidence the degradation of any would be impossible.

The woman who is financially independent—the word is used to express a state which is not dependent—honors the man she marries more than if she were not independent. She has not accepted him because she needed a bread-winner,—has not been "driven into it by poverty," as many acknowledge they were. Besides she is a safer mother to his children in case they should find themselves without his care.

The bread of dependence is bitter, and women have eaten thereof often when the moral suffering because of it broke their spirits and shortened their lives. To point out the road to pecuniary independence for every woman willing to put forth an effort is the purpose of this book.

## III.

## FINDING ONE'S TRUE CALLING.

To discover what one ought to do as a business for life is often one of the most difficult tasks assigned us in the whole journey. The world is full of discontented beings who fancy they are pursuing mistaken vocations. The school-teacher thinks a fine housekeeper was lost when she took up the work of instruction. The dressmaker is sure she would have shone as a painter of portraits. The saleswoman has no doubt that the dramatic stage has suffered because circumstances forced her where she is, and so on through the entire list.

Yet with all the discontents and yearnings for something different, it is doubtful if any of us are out of our true niches. We reach our level somehow and never rise above it. If we are fitted for a higher field of usefulness than the one in which we find ourselves we shall reach it. Ability is like fruit. It must have time to ripen.

How is the young girl who intends to be self-supporting to find out what occupation she is best fitted for? Her environment may be narrow and her opportunities for choosing small. There must be something within her knowledge which she likes to do better than anything else. This can be a guide-post for her. Perhaps the thing she most likes to do is next door to impossible as a

means of earning a livelihood; but it can be the star to which she hitches her wagon. By its light she can find what she can begin on, and she must keep the star in view, and work toward it.

She must not make the mistake of looking for her career only in what are called the "genteel walks." These are really the ruggedest paths, beset by the most drawbacks, and demanding the greatest sacrifices and most heroic efforts. Besides when she determines to find her work there, she enters the narrowest and most overcrowded field, where more will be required of her in every way than elsewhere; the standard of excellence being higher, by reason of the dense competition. She must not mistake a strong taste for art or letters for a talent for creating them. It is this mistake which makes art committees wretched and waste-baskets groan. "What should we say of a person who gave way to a vague yearning to erect something when he could not saw a board straight, or fit one stone upon another?" asks an author.

Usually that which one can do best one can do easiest and find pleasure in the doing of it. Yet, it must be remembered that no calling conscientiously pursued is easy. She who bids for ease in her lifework will find it grow harder all the time, because she must sacrifice to the ease all the time. There are no flowery beds of ease in the business world, save for the spiritless dependents. Each must fight to win the prizė, and sail through seas, which, if not bloody, are, to-say the least, stormy.

If possible, follow the natural bent of your mind. Then even the closest application to your chosen calling will be a pleasure. To know one's inborn aptitude

and then devote oneself to it, is sure to bring fortune. Find out your predominant faculty early in life if you can, and go to work on that trend. If you have talent it will manifest itself early—if genius, still earlier. Know thyself, is a command that should be imperative on the young. Study to find yourself out. Don't depend on drifting unless you want to take rank among mediocres. They always drift, and are always being wrecked. As soon as you have decided what you want to be, strive without ceasing to fit yourself for your work, whatever it may be. Don't be content with anything less than excellence. That will insure you better return because it will place you where you have to encounter less competition.

Commonplace performers in all walks of life swarm. "There is always room at the top" is an old and irritating saw, but it has a world of meaning. If you should reach a height where you have no competition you could name your own price.

Again, don't make the mistake of wearying of your business after you have given yourself to it for years, and throw it up for some untried thing which looks easier. You then throw away all your experience, which is the best part of your capital, and all you have built up; and there is always the possibility that the next thing you try may prove still more disagreeable. Because the return is slow is no proof that it is not coming in its fullness sometime. Determine at the start to possess more than average ability; you will then always command more than average prices, and have less competition.

Perhaps you have no very marked leaning toward any particular work; or perhaps you are versatile and

can do many things equally well. In either case settle upon something and train for it to the best of your ability and opportunity. One always likes to do that which one can do well. And whoever heard of a woman wearying of her business, no matter how hard it was, if it was profitable? There is something wondrously sustaining in the knowledge that our efforts are bringing us a handsome monetary return. The gold-diggers tell of how they could toil unweariedly from dawn till dark as long as they were working in pay-dirt; but when they found themselves digging on barren claims, putting forth their best efforts on ground that had no gold in it, their strength gave out soon, their spirits failed, and they fell ill and sometimes died of the dreadful disease, despondency. When they had no heart in their work they were soon used up. So it is with everybody. Good pay usually incites to good work, and good work usually brings good pay, save when it is preceded by the bad judgment that started the gold-seekers digging in profitless claims.

Should a young girl feel assured that she has a talent for some art, profession or career, and yet find all opportunities for learning it apparently hopelessly closed to her, she should go to work at whatever she can, keeping ever the thought in her mind that her present occupation is but a step toward that which she feels is her true one. By living in this faith, and taking advantage of every chance to rise—and chances will come if she is faithful in the few things wherein lies her present duty—she will surely find her longed-for field of labor, and that much sooner than she dared to expect. Nothing can keep the determined soul from its true kingdom. Whenever we turn our eyes in a certain direction with

an earnest, unwavering desire for light and help in what we wish to achieve, the way opens with miraculous swiftness.

That which no girl should do is to wait in idleness and dreamy hope that the way will be opened for her. Responses to all need and desire come only at the call of effort. We must first knock before any door opens to us. It is even better to knock at the wrong door than not to knock at all. The effort we put forth is bound to have its answer even if it be misplaced. Each man or woman must work out his or her own salvation.

The woman who waits for some fine business opening to hunt her up and beg her to give it her attention, will find herself in the same position as was the drunken man, who, being invited to sit down on entering a room, said he would when a chair came round to him. He soon fancied one had come, and sat down, only to find himself sitting on the floor.

In looking over a list of occupations to decide upon one to pursue, a girl should not restrict herself to those usually pursued by women. She may find some work heretofore performed only by men, for which her tastes and talents fit her. If so, she may set about the doing of it unhindered. Nothing but cowardice need prevent her. Some of her undeveloped acquaintances may arch their eyebrows and curve their mouths unpleasantly when they hear of her new departure, but that need not bother her. There were people who did the same thing when Isabella of Castile gave her jewels to fit out the expedition to find the new world, and there always will be such people.

There is no reason why women should not do anything men do, for which they have the strength; get

ready to seize the first opportunity that offers. Keep looking for it, and you will find it. Remember that opportunity is represented as a figure with flying hair that runs rapidly. To see it one must be watchful. To seize it one must be prompt.

Perhaps the woman who has absolutely nothing to fall back upon is in a fairer way to succeed in business than is she who has some sort of plank under her to hold on to. She *must* find something to do. The attitude of mind which the *must* represents is potent to compel the way to open; while she who reposes on her plank is prone to remember that she has it, and that pulls her back a little.

A woman now well known and successful in the world of letters, years ago went to New York alone, unaided, and with but a few dollars in her pocket, to find literary work, and thereby earn her bread. She had talent and had proved it; but a series of unhappy events had left her stranded, and it was necessary to begin again. Cautious friends said to her, "Aren't you afraid you can't find work when you get there?" "I *must* find it," she answered, and she did, although the city was overrun with writers clamoring for a chance. She was one who could do well what she undertook to do, so that, having a foothold, she was sure to go on.

A woman of my acquaintance found her true vocation in an unexpected manner. She had been doing clerical work for a firm that failed and closed up their house. As her salary had not been large, she had but a small portion laid by, and soon found herself on the edge of a worry. She kept looking for a situation of a similar character without success, until her small savings were gone. She could no longer pay her board.

About this time a man who lodged in the same house fell sick, very sick, and the landlady was troubled because he needed much care, and there was nobody to give it to him. He, too, was out of money, so a hired nurse was not to be thought of.

"I have nothing else to do, and will take care of him until some other way can be found," said the young woman clerk.

"If you will, it shall be considered pay for your board," said the kind-hearted landlady.

The sick man was a relative of hers, who had made his home with her for years, and she was anxious to do everything in her power for him.

So the ex-clerk became his nurse, and was so skillful and faithful that her care was rewarded by his recovery. In the days of his convalescence he and she became well acquainted and talked over their hopes, projects, and troubles together, with a degree of confidence that comes from friendly association.

It did not end in their marrying each other and romantically starving to death, as the old-time novel-writer would have made it; but it led to the solving of both their problems nevertheless. He had patented an invention, one of those trifles that sell for a few cents and are so popular that everybody buys them, and so bring big returns in money. He had the patent, but no money to manufacture the article, and by sickness and poverty had been reduced to that low state of mind described as having "lost his grip."

She had always believed that she had a talent for business in the way of pushing something. So she set about interesting some of her friends in the new invention, and soon had enough money to make a start at

manufacturing it. She had just what the inventor lacked—the quality of push. He took charge of the factory and she put the invention on the market, and they were soon firm on their financial feet as equal partners, in what has grown to be a great business. They are rich now, and married, but not to each other.

Need the lesson of the tale be pointed out? The young woman took whatever offered in the way of opportunity, though it did not present itself in the form she expected or wished, and it led on to fortune. Had she been too full of false pride to become a nurse when the chance presented itself—when it was the opportunity as well as the duty that lay nearest, in all probability she would be clerking in some office to-day at twelve dollars a week instead of being one of the wealthiest of women manufacturers.

In business, as well as in higher matters, the law that holds the planets in their course takes care of the result. We have only to do well the work that presents itself. The rest is managed by a mightier hand than ours.

## IV.

## TRAINING AND EFFICIENCY.

WHAT would we think of a surgeon who undertook to tie up an artery, knowing nothing or but little of surgery? Or of an architect who would undertake to put up buildings without being absolutely sure that his plans were exact? What would be said of a ship-master who, uninstructed in the science of navigation, took a great vessel to sea? Or of the surveyor who marked out a railroad line and yet knew not the possible from the impossible in feats of civil engineering?

Yet women by the thousands daily undertake things quite as wild according to their limited magnitude, and then wonder why the end is disaster. The great majority have yet to learn that efficiency is the principal requirement of all success; and that the only way to be efficient is to be thoroughly trained for the work in hand. This rule holds good in the humblest as well as the highest employment. The services of the capable are always in demand when it is known that they are capable, and that sort of news soon becomes noised about. Everywhere the difficulty is to find women who can do the required work well to fill situations; and this difficulty is as great at the bottom of the ladder as it is at the top. In domestic service inefficiency is so gross and common that it threatens to undermine the homes

of the nation. Because of the difficulty of finding competent help to keep the household running smoothly, families are driven into boarding-houses and hotels, until our great cities have almost lost the home feature. New York has been named the "city of the homeless," and its rich are as homeless as its poor. That this tendency leads to results far from beneficial to society goes without saying.

Were the women who engage in household service but efficient and trustworthy, as a class, a great step in the elevation of the race would be taken. Their own problem would be satisfactorily solved, and society's partially. Indeed, one may well go farther and solve the whole industrial question in the same way. Efficiency everywhere, among all workers, of whatever degree, would abolish poverty as well as crime, and bring about a condition of things as near like the millennium as can ever be established.

Thorough training will always insure women plenty of employment and good pay. Without it they can never be successful in managing a business of their own.

Incompetency is not peculiar to women. Men are afflicted in the same way, but to not quite so pitiful an extent. They have more training, because they understand better the need of it; and are brought up to know that they must make places for themselves in the business world.

Any one who has ever advertised for employees in any department of industry where trained hands or heads were needed, knows that out of seventy applicants for one situation not three, on trial, will prove competent. The calmness with which they admit their

inability to do the very work they ask for is amazing. Some go so far as to indignantly resent any suggestions of training, promptly announcing that they have "never been obliged to work before." They want it understood that they consider training for any service whereby they can earn their bread, a discreditable experience. Their claim to respect is based upon their utter uselessness.

No woman will succeed who is so shamefaced about her business that she must apologize for being engaged in it. Employers do not want her, and if her business is her own, people will not deal with her if they can help it; or if they do they will laugh at her. That which she thinks helps to sustain her in the respect of others simply makes her ridiculous. Nothing so wins the respect of others, as self-respect, but this quality and affectation have nothing to do with each other. The woman who truly respects herself will do whatever she undertakes as well as she can. Self-respect will not permit her to give less than her best. It is the true way to honor herself, and is also the true way to be honored by others. Though her work be the humblest it will be done with all her heart and mind in it.

Aside from the better pecuniary return it brings, there is great pleasure in doing one's work well. It brings development. The law is that if we exercise our faculties, they grow: if we don't use them they become inactive and eventually unserviceable. Nature rewards the woman who does her best by constantly adding to her strength in all directions. It is the law. As we give we shall get.

Look at the men who have built up and manage great establishments. Do any of them ever reach a point

when they relax their vigilance and leave the business to run itself? Never. They are always alert to improve, enlarge, invent, experiment and advance. They keep in close touch with the public taste, and are ready to supply its demand as soon as formed. They put their minds into their work, take pride in it and find pleasure in it. The result is not only that dollars come rolling in upon them plentifully, but they are rewarded by greater mental power all the time.

There is no limit to the capacity of the human mind, when concentrated on any object of pursuit. It grows by giving itself out, the growth being always in the direction in which it concentrates itself. Effort always calls forth new light on whatever it is centered. In this way come all inventions and all manifestations of genius.

Who is the successful doctor? Not she or he who, after being graduated sits down to wait for patients in the belief that there is nothing more to be learned. Of such an one we often hear it said, "He used to be a first-rate doctor, but he doesn't keep up with the times any more." So they don't employ him. People wish to be physicked as well as dressed in the most modern way, and they do not want a doctor who does not give his best energies to his profession. Incompetence on his part may mean death to them.

Who is the dressmaker whose rooms are always crowded with customers, who is driven with work? Not the mediocre who does average work; but she who studies her subjects, strives for the best effects, taxes her ingenuity to the utmost to invent new forms and combinations and is satisfied with nothing short of perfection. Every woman knows how difficult it is to

have dresses made satisfactorily. Dressmakers swarm, but expert ones are few.

Many deplore that woman's work is not justly compensated. The real want is on the other side. Trained and capable women can command good pay any time, but they can seldom be found. The pay is always ready, it is the trained workers who are lacking. In the common class of industries, where a few days' practice will qualify any one for the place, poor pay is the rule, and employers often fix wages as low as they dare. But where skill is required and women put their heart and mind and strength into their work they are likely to be well paid. When they learn to love their calling and strive to make it one with themselves, putting their personality into it, making it as nearly perfect as possible, they will be masters of their fortunes and destinies.

They are too much given to half-heartedness in business. They do not put their whole energy into it, but rather treat it as a thing they did not expect to bother with very long. They don't try to learn everything about it and improve their method of performing it, but are contented with just enough knowledge of it to enable them to slip along and get paid for it. Perhaps, deep down in their hearts, they are always longing to get out of it, and looking for the prince who will carry them away. That sort of thought is sure to bear slovenly and unhappy fruit. It is giving a divided faith to their most important worldly interest, and thereby crippling their financial future.

A metropolitan carpet-dealer says that women are seldom successful as designers of carpet patterns, though they have been trying to do this work in recent years.

Their designs are pretty enough, but they are not practical—not adapted to the loom, they "won't weave," as he expresses it. Designers should be thoroughly familiar with the mechanical working of the loom. There, again, and from a thousand other quarters, comes the complaint of women's lack of practical training for the work they undertake to do. Why does not the designer take a course in carpet-weaving, and so learn the practical part of her profession?

A Southern writer says women workers lack three essential things: "Thorough training, a more convenient dress and a greater disregard for Mrs. Grundy."

There is no excuse for incompetent women workers. They have the same training in the schools and colleges that men have; and now that they share the benefit of industrial schools and practical lectures, their ignorance and inefficiency cannot be pardoned. "It is not only in accord with Natural Law, but with common-sense, that individual energy and ambition and persistent training in a particular department are necessary for much progress in any line of effort. . . . Society is composed of two classes, the independent and the dependent. The question as to which of these two classes a man will belong is, under all ordinary conditions, a matter of individual choice. The road to independence is open, and finger-boards are up on every corner," says Henry Wood.

Make yourself competent if you would be successful in your undertakings. Upon thoroughness and fidelity in whatever your work is at home or elsewhere depend your prosperity and happiness. If your work is home-making for your family, then do that to the best of your ability, and try to improve in it all the time, not solely

in that part of it which involves the machinery of the household but in that which includes the spirit of the home.

From a paper by Mrs. Harriet Williams Russell-Strong, of Los Angeles, California, a successful business woman, on "Business Training for Women," read at the suffrage congress of the Columbian World's Fair, the following extracts are taken :

"In every state in the Union are business women (not salaried workers) who are acting as principals at the heads of various branches of business who have gained the respect of the business world, denied to women as a class. They are proving that what is possible for a few is also possible for the many.

"Women and children are suffering greater hardships to-day through lack of business knowledge on the part of women, than through any other cause.

"The honesty of women already has a commercial value in the business world.

"The franchise would assist women in business ; on the other hand a knowledge of business is an essential factor in the proper exercise of the franchise. We cannot afford to make mistakes now.

"What are the fathers of America doing for their daughters to-day? They provide for them no dower, no settlement, no profession, no business interests or partnership. Everything that relates to the future of girls is haphazard, unsubstantial and illusive—in all classes the same. The remedy is at hand—instruction, practical education and employment made honorable, not ignoble. This can be done by proving good work possible, and making the only disgrace in work the doing of it badly.

"Eight years ago when the weight of business was laid upon me, in utter ignorance and helplessness I essayed to carry it, and you may be surprised when I say to you there was nothing done or established by any

woman or set of women that could help me in business. If there had been a business college worth the name, I could have learned in a short time much that I needed to know at once. It cost me six years of time and many thousands of dollars to learn that I must never sign a contract without submitting it to my attorney. The usual method when a woman is left with property, is to turn it all into money, invest it in interest-paying bonds and live on a reduced income. I think every woman left with an established business should continue it, taking up the management just where her husband left off.

" The present business colleges teach little more than stenography, book-keeping and type-writing. The living, stirring, business world is where our business men are trained, and there, too, should women be trained.

" Let women and girls lose no opportunity to learn something about business; ask questions, read trade journals, the newspapers, and, most important, begin with a close study of the laws regulating the property and persons of women and children. Study the laws regulating taxes; learn what is property and how many kinds of property there are. Learn all you can about mortgages, deeds, contracts, deeds of trust, etc. Study such questions as the tariff, reciprocity, currency and the coinage of money. You may think these subjects dry; they are not so dry as the bread of the wage-earner.

" Does any one think business study and knowledge unworthy of time and attention? There is more in that word *business* than is generally supposed. Let me again remind you that the first recorded words of the Master, and to His mother, were these: 'I must be about My Father's business.' "

## V.

## PERVERTED PRIDE.

WOMEN have more perverted pride than men have, and to this quality they frequently owe their life-long poverty. They are so afraid of doing something "menial," that they rarely receive the proper training for any pursuit. Their absurd devotion to what they consider the "genteel" employments, keeps them always at the door of pauperdom.

As a rule men are not so weak-minded. They go to work on the very lowest plane of the business they intend to pursue and work upward. By so doing they learn everything pertaining to it, so that when they become proprietors themselves they cannot be imposed upon by incompetent workmen. They lose nothing in self-respect or the respect of the public, either; and they are never ashamed to tell of their humble beginning. Should disaster overtake them, and a fresh start have to be made, they don't hesitate to take whatever comes to hand, however humble, and watch a chance to go higher.

Men who have been millionaires have afterward sawed wood and broken stone for their bread, and again become millionaires. When they have the right kind of stuff in them they can't be kept down no more than a squirrel can be kept on the ground.

Women are seldom willing to begin at the very beginning of a business; or if they do they conceal the fact as though it were a dire disgrace, which isn't evidence of good sense. Honor and glory belong to climbing. They should have pride in it. To overcome hindrances not only benefits them in character, but helps the world by example.

If they would put money in their purses, be independent and important financial factors in the community they must change their ideas of what constitutes a lady,—and what adds to or detracts from their dignity. It is not what they do, but what they *are*, that gives them the respect of society, after all. The truth of this is proven over and over by the few who have the sense and strength to do whatever comes to hand. As society becomes more enlightened in regard to what is good for its individual bodies and souls, what is now called "menial" work, instead of being shunned by a larger number of people, will be done by the most cultivated as well as by the unlearned. Taste and the inventive arts will simplify and beautify it; and higher ideals of life will remove from it the stigma of the world's contempt. Efficiency with the hands as well as the head will be a necessary part of education; and helplessness and idleness as much a reproach as crime. We will then find our recreation in doing something which will produce something, instead of expending our time and energies, as now, in trifling games whose only object is to give the body exercise and kill that most precious thing, time.

"The Traveler from Altruria," says that in his country they consider exercise for exercise's sake a wicked waste of force, and little short of lunacy.

The apostle of the new order is already here. Count Tolstoi not only points the road, but travels it. His manual-labor gospel has sure salvation in it. If all mere brain-workers and idlers would do two or three hours' physical work every day, how great would be the gain to the world in prosperity, health, fraternal spirit, improvement in methods and nobler ideals. If one has not the work to do for oneself, one's neighbor has plenty.

A change of work is rest. Riding wheels, rowing, fishing, playing games—these pastimes are work masquerading under the name of play, but recreation should be made profitable to somebody as well as pleasurable to the performers.

"Service is the price we pay for living." The more and greater variety of it we do the more fully and nobly shall we live.

The Man of Nazareth told us how to look upon "menial" work. When asked who should have precedence among His disciples, He answered, "He who would be greatest among you, let him be thy servant." Isn't that plain enough? The greatest is he who is most willing to serve others. "Thy servant," would imply a degree of service we call by that withering word "menial."

"The idea that manual labor is in itself degrading, and to be avoided as far as possible, is the delusion of the present time," says a well-known writer on economics. "There is no natural aristocracy of the mental laborer over the physical that is based upon his greater necessity to society. The engineer who runs a locomotive is in a higher grade of occupation than he who wields a pick, for the reason that there is more of the

intellectual element in it. The higher grade is in the *occupation*, for the man that uses the pick is not necessarily lower as a man."

Instinctive admiration for the intellectual element drew the lines in the first place; but there is no need to keep them drawn when education becomes general. If the man of the pick is educated, the use of it does not rob him of his education or manhood. The only sensible reason for avoiding manual labor is that it brings a smaller remuneration than work requiring more brains and less strength; but to refuse it and starve or be dependent, because it isn't "genteel," is flagrant folly for man or woman.

In new countries, among pioneers, there are no such delusions. The standard of importance is usefulness. Men and women who can do something toward bringing comfort out of crudeness are the only acceptable members of society. Not until a community becomes sufficiently settled to have idlers do such follies enter. These, be they rich or poor, are curses of society. They are the vehicles of decay. Their example and influence are pernicious. An economic system which would rid the world of them, would also set it free from poverty, intemperance, improvidence and perverted pride.

Trying to help women to help themselves was an interesting school of experience to Helen Evartson Smith. Assuming that women suffering from poverty simply lacked opportunity to earn a comfortable subsistence, she succeeded in having small dairies established in the poorer parts of New York city where the best of milk could be bought at the price of the worst. Each of these was under the care of a woman, who thus had living wages for light, respectable service. The wages

were $6 a week where a room was attached to the store in which the woman could live, and $7 where there was none.

Milk, cream, butter, eggs, oatmeal, crackers, cheese, tea, coffee and sugar were on sale and were free for her personal use. Thirteen of these dairies were opened, and that meant that thirteen women were set up in business who before were in dire distress. They were chosen as the best out of a great number known to the benevolent organizations of several churches. In addition to selling the articles enumerated they were to keep the store clean and in good order.

After a trial of these "experiment stations," which lasted through eight years of whole-hearted effort and earnest striving to better the financial condition of both employees and customers, they were closed with a record of losses, the worst of which was the loss of faith in the honest desire of all women not viciously inclined, to earn a living by any sort of honest work that offered itself.

In summing up the causes of failure Mrs. Smith says: "I learned that a superior mental and moral training is necessary to render women willing to do any sort of work they have not been accustomed to consider 'genteel.' My small essay to do good did not take into account the fact that it is only those women with more than ordinary intelligence who are fitted to strike out into new lines of work. Nor did I know that to be well-fed, comfortably housed and paid does not compensate and content the mass of women for performing certain work appertaining to the cleanliness of human habitations—work which they seem to have agreed to term menial when undertaken for hire."

Out of two hundred women who were employed only eleven proved competent. One great trouble was a total lack of desire to fit themselves for the business they had undertaken, the main cause of which was the thought that their friends, acquaintances and even strangers would despise them for doing "menial service." Rather than put coal on the fire, keep the shop tidy and perform other service of a similar character, one by one they went back to damp, gas-lighted cellars to write circulars, or make corset-covers at a cent and a half apiece, or other situations equally unwholesome and distasteful which they did not consider "menial," and there some of them died of "notions," which Mrs. Smith says is good New Englandese for perverted pride.

There's no such thing as menial work. The woman who learns this early in life will get on comfortably.

The idea of many untaught workers is that they can't be ladies if they do anything "menial," and to be a lady, in their opinion, is to be good for nothing.

This fear of serving in some humble capacity is the sure mark of underbreeding. The genuine gentlewoman meets adversity with calm courage, and serves at whatever comes to hand. The indifferently educated young woman mistakenly assumes that her employment fixes her place in public respect.

## VI.

## THE ROAD TO SUCCESS.

Success, like everything else, has its price. One of the wise men said, "Take whatsoever ye wish and pay the price." This is all we have to do to possess anything. The trouble with the unsuccessful is they are not willing to pay the price of success. They want to keep their cake and eat it too.

The science of success is simple, in spite of the vastness of the army who fail to learn it. Eternal vigilance is its price as well as the price of liberty or any other thing worth striving for. Whatever our object in life may be we must pursue it with never wavering singleheartedness and fidelity if we wish to win. Nothing is attained by fitful application. Forces must be concentrated, and then steady, undeviating application will work the problem. There must be no shilly-shallying. We must give our minds to it; put ourselves, yes, our souls into it. "'Tis not in our stars, but in ourselves" success or failure lies. Everything is within us, and the secret of making that which is within take outward shape is no secret at all. It consists in devoting our energies to it.

Even if we know nothing of a business at the start, it is astonishing how fast we will learn if we do but set about it in earnest; and how new light will come to us

all the time regarding whatever our minds are fixed upon if we desire it and look for it and do not make the mistake of locking ourselves up against the visiting angels we call new ideas. The more any faculty is used (not abused), the stronger and more flexible it becomes. A Frenchman said that whenever he wanted a book on a certain subject and could not find it, he wrote one. There is a great lesson in that. It means that each one of us can find out as much about anything we wish to be informed upon as any other human being in the world, if we determine to do so. We can achieve anything another can if we make up our mind to and make the determination a law of our life. Back of all achievement lies the desire, the intent, the fixed purpose, the determined WILL. This is the great force, the *only* force in the universe. The earth itself "hangs in the *Will* of *God*."

Success has its laws, the basic principle of which is "Give your best to get the best." What makes a good bicycle rider, piano player, doctor, lawyer or writer? Study, application, practice. There is a performer on wire in London who is the wonder of the world. He practiced five years before he could do the simple feat of walking a tight wire carrying a balancing pole. He had no talent for the work, and everybody said he would never be anything but a tyro in it. He was determined to become one of the most brilliant performers in the world; and in spite of all discouragement kept on practicing five years more, until now he can do unheard-of things in his profession. He walks, leaps, dances, turns somersaults on the rope, while booted and spurred as for a ride in the park, and says he can see with his feet as well as with his eyes. He has won brilliant

success by paying the price, which was fidelity to the pursuit he determined upon. He operated in accordance with the law that governs achievement. In other business as well as in husbandry we must first sow before we can reap. We get back according to what we give. This law holds good in all relations of life. If we give but a half-hearted devotion we shall get only a half-hearted return. We cannot afford to be stingy of our energies if we are wooing fortune. The employee who is afraid of doing too much never reaches the top. The one who does more than he is paid for usually does. What he gives extra in industry and energy is not simply given to his employer, but is a part of the seed he is sowing for his future harvest. It is the business bread cast upon the waters, which will return to him, after many days.

A writer on mental forces says: "Think success, and you win success." The explanation is simple enough. To think success, is to pursue it confident of attaining it,—to keep the mind on it; and when we keep our mind on a thing, we naturally bend all our energies toward achieving it.

Mark Twain's story of the £1,000,000 bank-note which made a great fortune for the man who carried it in his waistcoat pocket and displayed it frequently, though he was actually without a penny to his name, is based on the great philosophic truth, that success attracts success, and a cheerful, serene, confident state of mind compels prosperity.

Naturally enough, we put more faith in the man who has confidence in his own ability than in one who is not sure of himself. Faith in one's power to conquer is the first requisite of winning. Faith precedes all fruition.

The person who expects to make money by means of a lucky hit in business is in a fair way to go through life poor. Lucky hits are often the result of very deep study and very close attention to the matter in hand. Many unlucky misses have been made before them.

A well-known New York merchant tells of a young man who began in his house as errand-boy, and was promoted until finally he was taken into the firm. When asked what led to this success, the merchant answered: "I should say the secret lies in attention to business." He let outside matters drop and devoted himself heartily and thoroughly to the details of his work. We can go to the Bible for a good rule in business: "He that is faithful in a few things shall be made ruler over many." A man cannot be successful who is not interested in what he has to do, and who does not give attention to the details.

A celebrated man of business, when giving advice to a boy who wanted to know what he should do to begin a career, said: "The great thing to do for the business boy is to throw him into something; I should not be particular what, so that it gave him a chance to begin; and make him understand that he is to make his way from that point. I should tell him, 'Get to work in the quickest way possible,' and I should emphasize this to him, thinking it more important that he should go at it than that he should go at it in any particular way. Go-at-it-iveness is the first condition of success, and stick-to-it-iveness the second."

All the advice or instruction addressed to boys or men on this topic is equally good for girls or women. There is no sex limitation in the law of success. Its methods

of operation are the same, whether man or woman be the operator.

Be faithful. That includes all other commands. To him who is true and faithful success is promised.

George McDonald says: "All that we need in this world is to be had."

The first condition of success in money-making is the choice of a calling for which you are specially adapted. The next is, apply yourself diligently to your chosen pursuit; do that well which you have undertaken to do. Do not diffuse yourself over too much ground. Concentrate, concentrate, concentrate.

A newspaper editor says:

"Success in business and the affairs of life does not come by chance. There are certain elements which, properly combined, as certainly produce success as the combination of certain gases produce water. The successful business man is a specialized creature. His tastes run in a certain direction, and run so strongly that his vital energy flows in that direction. A combination of certain elements produces a definite kind of character, and character determines one's place in life. Some of these elements are natural and some are acquired, so that it is as much the fault of the individual as of nature if he does not succeed. The average failure in life is owing to improper training or neglect to make the most out of the material."

But what is success? A friend of mine says that pecuniarily any man's life is a success who, by his own exertions, keeps out of the poor-house.

The definition is a good one. The men and women who have never been dependent, and yet owe their independence to their own exertions, cannot be said to have failed. Therefore they have succeeded.

Success is achievement. He who achieves in a moderate degree may felicitate himself on having escaped disaster quite as much as he whose success is brilliant. Both have avoided defeat, and that was the main purpose of their business career.

The woman who earns six hundred dollars a year should not be discontented because she knows of other women who earn five thousand. The former is succeeding according to her ability, energy, and environment. Perhaps with larger opportunities she could achieve greater success; but, if so, she will find the way or make it. "Ask, and ye shall receive; knock, and it shall be opened," is as true in the industrial as in the spiritual world. One's salvation depends upon one's own asking and knocking.

Any woman who "contentedly earns and eats her own bread" has achieved success in the financial world. She has no need to look upon herself as anything but a successful and useful member of society. If she can do this, she may do more, but she has achieved financial independence, though it be but a limited independence, and may congratulate herself accordingly. To achieve opulence or a more generous independence would be agreeable and may be possible; but, even without it, she may consider herself successful.

# VII.

## BUSINESS PHILOSOPHY.

### LET YOUR INTENTIONS BE KNOWN.

A YOUNG girl just home from college put a card in a daily paper of her city, announcing that she would be glad to give lessons in Latin. A few days later the most venerable and successful business man of the town said to her: "I saw your card in the paper, Cornelia, and wish to congratulate you on starting out right. It is always a good thing in business to let your intentions be known."

Yes, it is the most necessary thing. In other places in this book this point will be emphasized. I shall say over and over again, that no one can do business who stays in a corner, or who does not keep in touch with the world, either by means of the public prints or other methods. Letting one's intentions be known has a great effect on one's income. If we want the world's patronage, we must keep it reminded of our whereabouts and our willingness to serve it. Don't fail to let your intentions be known.

### THE PHILOSOPHY OF WAITING.

To all will come times when they don't know what to do, when there is apparently no chance to work, and yet

the needs are pressing. Then it is that the greatest thing that can be done must be done—that is, to wait. This is the hardest work in the world to do, but it has its divine uses. Remember, "they also serve who only stand and wait." While you are waiting all the affairs of life are moving on, and the tide will bring you something if you have strength and patience. It takes great courage to wait when the clouds hang low, but the rewards will come. Prentice Mulford, who now dwells in the world of realities and not shadows, said:

"When you don't know what to do in any matter of business—in anything—wait. Do nothing about it. Dismiss it as much as you can from your mind. Your purpose will be as strong as ever; you are then receiving and accumulating force to put on that purpose. It comes from the Supreme Power. It may come in the shape of an idea, an inspiration, an event, an opportunity. You have not stopped while you so waited. You have all that time been carried to the idea, the inspiration, the event, the opportunity, and it has also been carried or attracted to you."

The great mistake we all make is in thinking that we are "on our own hands," that we are wholly and entirely dependent on ourselves. The truth is, we are never absolutely on our own hands. While it is intended that we should put forth effort and develop whatever ability we may have, nevertheless, we should realize at all times that we are in the care of that Supreme Intelligence in which we live and move and have our being. An attitude of faith on this point will make everything easier for us, and relieve us of terror.

How often we have seen women wringing their hands in pitiable fear of poverty, acknowledging its power over them. When they did this they were

actually inviting poverty to enter and rule them, though they did not know it. So craven is the cur Poverty, that if you face him boldly with a dauntless spirit, he will turn and run. Your attitude of mind alone often puts him to flight. But show him that you fear him, and he will snap and snarl at your heels for many a long mile of your weary road. Cultivate a mental attitude which says, "I am afraid of nothing. The good things of the earth are the Lord's, and therefore mine as much as anybody's, and the wise and right way to possess them will be shown to me."

The desire to do, if persisted in, always opens the way to do. So, while you are waiting, destiny itself is working and bringing your opportunity nearer. Perhaps that which you expected is swept entirely out of your reach. Very well, then it was not for you; but something better will come your way. Accept the signs and be grateful. Yes, always be grateful. Close upon gratitude follow gracious gifts.

Always look for and expect something better. If one minute, or one day, or one year has been lost, well, the next is yours; use it according to the wisdom that comes to you. Even the wasted time may not have been wholly wasted.

## OVERCOMING DISHEARTENING OBSTACLES.

Not having been trained to keep their eyes open for business chances, women are not so quick as men to strike out in new paths. This is one of the branches in the art of "getting on," which they must study. New fads and fancies are coming to the front all the time. Look well to the way they are received, and if there

is a demand for them set about supplying it at once. Begin on a small scale, and grow. Don't expect trade to come to you without your taking pains to let people know where you are and what you produce or perform.

Whatever it is you offer, let it be the very best of its kind. Don't make the mistake of thinking anything good enough that will be accepted. In that case you lose a customer every time you make a sale. Don't affect indifference as to your success either, for your lukewarmness will have a chilling effect on others. If you show no interest in your own business, most assuredly nobody else will take interest in it. People naturally resent indifference in such things. Be in earnest about it, and your earnestness will communicate itself to others. It is not necessary to bore people to do this, either. The greatest foolishness a woman can commit is to apologize for earning her bread. They who do this invite ridicule and contempt, and are always in the attitude of being ready to throw it all over and be done with it, at the first ghost of a chance to get out of it that looms up. That state of mind keeps them dragging along feebly instead of prospering all their lives. What would be said of the man who thought so meanly of his occupation, or of himself, for being engaged in it, that he continually offered excuses for not passing his life in idleness? There are such men, and while some pity them for their weakness none respect them. To think meanly of yourself or your work is to cause others to do so. To respect yourself and your work will make others do the same.

The woman who affects martyrdom because she is making herself of some use in the world, paying the

price of living, for that is what service of all kind means, advertises her inferiority. She might as well put it into words and say, "See what a poor, miserable creature I am, forced to perform labor I despise."

A woman in a western state was the mother of a feeble-minded son. In her efforts to develop his dwarfed intellect she invented a variety of childish entertainments, including pictures of many kinds enlarged and thrown on the wall by the aid of the magic lantern, lectures on natural history, and everything she could make interesting or instructive to the simple child. So well did she succeed that his mental faculties increased in power all the time, and at last developed into something but little less than ordinary.

Soon after beginning these methods of entertaining and instructing him, she began to give parlor entertainments, inviting in other children, who were always delighted with them. She taxed her ingenuity to the utmost and invented features not thought of by anybody else.

After her boy was large enough to be left in the care of others at intervals, she systematized her inventions and went from place to place giving a series of entertainments to small children, which were highly educational as well as enjoyable. This now gives her an income of about two thousand a year over her traveling and other expenses. Several of her inventions have been adopted by the Kindergartens and the teachers of homes for the feeble-minded.

Her love and sympathy for her son expressed itself in efforts to cheer and help his narrow life. This stimulated her ingenuity, which rewarded her with new ideas, for active effort in any direction always brings more knowl-

edge. Eventually this gave her the means of earning a comfortable livelihood for herself and boy, as well as bestowing help and pleasure on other children. Back of it all was the spirit of love. By giving love she received love and the other good things which follow in its train. Heaped up and running over is the way that kind of seed comes back.

Her story illustrates the benefits of striving to improve whatever is defective, and overcome that which is disheartening. To them who overcome all good things are given. Had she spent her life bewailing the fact that she was the mother of a weak-minded child, instead of doing everything in her power to promote his growth and happiness, the end would have been very different for both. Nothing is clearer than that the sure way to help ourselves is to help others.

It goes without saying that in order to make a business of her ideas she needed to systematize and shape them so they could be, as the merchants say, "handled for the trade." Besides that she had to have the faculty of getting herself before her public. Audiences are not found seated in public halls waiting for somebody to entertain them. They must be gathered together by whatever arts of attraction can be hit upon by the managers of entertainments. Doing this successfully is a great art in itself.

In this case the woman did it herself. She was manager, performer and lecturer, all three. At first she did not know how to get audiences, but after a little practical tugging at the problem she mastered it. By getting the co-operation of teachers of schools and Sunday-schools in every town or city she visited, the way was at last made comparatively easy. Drawbacks and dis-

couragements were numerous at first, but she determined to overcome them.

No woman who reads this need fancy that she can take her particular phase of genius in her hand, as it were, and go on and reap a harvest, without having to get right down and put her shoulder to the wheel in order to start the car moving. She must cultivate a faculty for pushing herself, must learn how to manage the business part of her profession, for upon this depends the life of her enterprise, whatever it may be.

In this faculty women are lamentably deficient, and shrink from acquiring it. They are willing to do the artistic part of the work, but think it undignified to help let the public know what they can do. They choose dignity, or what they call by that name, and obscurity, rather than a little disagreeable effort in the beginning, followed by fame and prosperity.

There is not a great actress living who did not at first exert herself to the utmost to get a hearing, in many cases doing all the practical business necessary to draw audiences. The woman who has something worth giving the world must be willing to go to some trouble to catch its attention. It has its vanity, like the rest of us, and must be courted a little before it will smile upon us. It holds its favor worth seeking, and so it is.

Women of talent and genius are numerous who sit around hiding their light under the bushel of perverted pride rather than ask for a hearing. They want to begin away up among the stars of their profession, and expect people to flock to hear them without ever having heard of them.

Nearly all geniuses in dramatic art, music or letters, now eminent, have had their day of humbly begging for

a chance to be heard. Such an experience, however disagreeable, is doubtless good for the soul, or it would not be so common. It may be the test of fitness to survive, provided by the power that fixes the destinies of all. They who pass through it, overcoming obstacles and vanquishing difficulties, are accounted worthy, and receive their reward. They who retire from the conflict before it is even begun could not be victors in any case.

Nothing pays better, if properly managed, than a talent for amusing. All the world wants to laugh and enjoy, and will pay for the privilege.

"But how can I get it to hear me?" asks the woman of genius and no push.

Train until you can do, whatever your work is, excellently. Then train in pushing yourself. Begin in parlors, amusing small audiences, if necessary. Advertise yourself in whatever way you can. Keep your friends reminded that you are ready for engagements, and keep the thought always in your mind that you want a chance and will have it. If there are bureaus or agencies that can help you, apply to them; but don't depend on them entirely. Ask the aid of your friends, but don't depend on them to open the way. That isn't their business, and it is yours. Many will promise to make opportunities for you, and will intend to do so, but will never fulfill their promises. What is not of vital interest to them they are not likely to do. The matter is of vital interest to you, and you must do it; and others expect you to do it, and will respect you for doing it.

It will be hard and sometimes ugly work; but take it as part of your training in life's school, and it will prove valuable to you. After a while you can look back and laugh over it. Disagreeable as it may be, it will reward

you through more than one channel. It will strengthen your character as well as your purse; and will make you tender toward others who have the same thing to experience.

A few women have been traveling business-managers for lecturers and readers, and have done their work well. A widow who had a home half paid for and four children on her hands, heard that a woman lecturer was in need of a traveling business-manager, and offered herself for the situation. She had not had experience in that particular field, but had tested her business capacity in other directions, and felt confident she could succeed. She undertook the work, and they arranged a division of profits. In six months she had her home paid for, and liked the business so well that she has not yet given it up.

A woman of New York, a member of Sorosis, made a reputation for bright, witty, after-dinner speeches at the club's banquet and other festal gatherings. As she earned her living in newspaper work, she was not exactly opulent. "Why don't you add to your income by teaching other women how to say a few graceful words in public when called upon?" said a friend to her one day. The idea struck her as good, and she put it in practice. In Washington she organized classes in the hitherto untaught art of post-prandial speech-making, and had capital success, earning five hundred dollars extra by it in one season.

At first glance it would be said that speech-makers of all degrees are born not made. That may be, but until they are trained they don't know how to use their power. Also, nearly all women have the gift of graceful speech, if they are taught self-possession and how to think coherently when on their feet before an audience.

Like swimming, it is natural to all, but the ability to do it well is largely a matter of confidence, and confidence comes only by practice.

It is incredible how few educated, well-informed women are masters of themselves to the extent of being able to rise before an audience, and, without previous preparation, express themselves creditably on whatever subject may be under discussion, or any they may choose to speak upon. This is a beautiful accomplishment which may well be taught with profit to the pupil as well as the teacher.

A woman who knows and can do some particular thing better than others can always find pupils willing to take instruction, if she will make the effort. This is the day of special teaching, and the newer and more unknown the thing taught the more numerous will be the pupils. None likes to be left in the rear when something new is to be learned. It is not pleasant to know that one's neighbor is learning a new art, accomplishment or philosophy which we can't. So all who can strive to partake of the fresh fruit.

In these onward days new things and new ways of doing old things are continually coming to the front. There are tides in them that lead on to fortune for her who can perceive them and take them at the flood.

The great movement in religious philosophy which has been the distinguishing feature of this decade has developed the capabilities of women as lecturers, authors and teachers, as nothing before has ever done. They have become the evangels of the new dispensation into which we are entering. As teachers and speakers in this work they have developed a power hitherto undreamed of, and an illumination nothing short of wonderful.

# VIII.

## CONDENSED COMMERCIAL WISDOM.

### BUILD UP YOUR OWN BUSINESS.

The young woman about to choose a vocation should not sacrifice the independence of the future to the temporary prosperity of the present. Because a certain kind of employment brings in immediate and convenient return in the way of pay, she should not spend much time at it if it has no growth in it. From the beginning she should aim to fit herself for something in which she can become owner of herself and her talents,—either a profession which will pay her according to the ability and energy she puts into her work, or a business in which she may one day become a proprietor.

If she simply learns something in which she can only be employed by hiring her services to somebody else, she is not on the right road to independence. It is well to learn the lesson of serving; but it is not wise to serve always. They who do, lose certain qualities necessary to strength and symmetry of character, in accordance with a law of nature which takes away from plants and animals whatever falls into disuse. Their independence, self-confidence and will to push forward leave them, and they become mere cogs in a wheel, creatures pitiably

dependent in spirit, and cowardly to the last degree when it comes to a question of losing their situations. The weekly salary has a weakening effect on character if long received. The relief from responsibility which the recipient enjoys is his most insidious enemy, disintegrating his manhood and making a parasite of him.

The human mind is very malleable. It grows like that which it daily reflects, as in a looking-glass. Environment is a potent potter-shaping the vessel continually into its likeness. It is not, then, strange that a condition of dependence long indulged in by any person makes of that person a weakling. The fact that he works and earns whatever money he receives makes no difference in the belittling effect upon him. The knowledge, ever in his mind, that upon his employer's favor hangs his chance of continuing in his place, makes him servile in spite of himself. He is less a man in the presence of his employer than elsewhere. The inferiority of position of one and the superiority of the other has an evil effect on both. They never really meet as equals. In the nature of things it is impossible. However much each may try to conceal it, he feels the difference in their positions. One holds the fate of the other in his hand, and both know it; therefore, there can be no equality in their intercourse. Self-interest cultivates toadyism and sycophancy on the part of the employee, and power breeds arrogance on the part of the employer. It is a state not good for the soul of either one.

While it is true that an employee is really a co-operator in the business he is engaged in, his rights as such are not always recognized. In establishments which have adopted co-operative methods in full, sharing the profits as well as the labor, the employee loses the feel-

ing of inferiority and dependence, and can stand in the presence of the highest functionary of the house as an equal.

Without taking into consideration effects of this character, all young persons, boys or girls, should aim to engage in something that has no limitations in the way of either pay or effort. Dear young girls, don't drop into and stay in something like type-writing or clerking or any other thing which will keep you dependent on the whims of an employer, or compel you to seek for work at irregular and inconvenient intervals as long as you live. It is usually much easier and much more remunerative to ask the patronage of the whole public than to ask one person to employ you.

If you are engaged in something that is your own, or partly your own, whatever you do towards increasing its prosperity is capital invested whose interest is for you. When you work on a salary whatever you do of that sort of thing is capital invested for the benefit of somebody else. Build up your own business if you would be really independent.

Women are more addicted than are men to hiring themselves out on salaries. The ready money coming in every week is very alluring and blinds them to the wider interests they are neglecting. Then, having had less experience in business, they shrink from assuming responsibility; and that actually pulls them away from good fortune, though they don't know it.

A newspaper woman in New York, who had held an important position as an editor for years, and then suddenly found herself on the outside by one of those upheavals which, sooner or later, change all existing conditions, says:

"When I began newspaper work there were but few women engaged in it; and situations were hard to get. I felt so grateful to those who employed me, that I thought I never could do enough. I flung myself into it, heart and soul, and for over twenty years was faithful to one post. Well, I need not explain why,—only to say that through no fault of my own, my situation was taken from me. Then I saw, too late, that in all those years I had been diligently engaged in building up a business in which I had no share. My connection with the periodical I had devoted myself to did not go beyond that of any other employee. I could be dropped and was, just as easily as the errand boy. If I had put half the work and zeal I expended there into some business of my own, I would not now be where I am—stranded financially. Indeed, I believe I should be rich. I see that a good situation is by no means a blessing to either man or woman. The faithful employee of years has some moral rights not recognized in the general business code. It is a truly wicked thing to rudely hurl one from a situation she has held for years. Her long service in one place has unfitted her, to a great extent, for new departures, indeed, for work anywhere else. I would urge all young girls starting in life not to dream of working on salaries, where they have no share in the business, any longer than they can get out of it. The end thereof is likely to be an empty purse in old age, and a heart-break."

## CO-OPERATION.

This is the greatest of all powers known for the abolition of poverty and the uplifting of the human race. When women generally take advantage of it their industrial problem will solve itself. What one may not dream of doing single-handed, two or more may do easily and well. In union is strength, and that which is finer and higher than strength,—sympathy. A com-

munity of interests makes a common sympathy, and where this quality becomes active in all, the fraternal spirit comes into existence.

Sympathy is the spiritual part of the co-operative principle, and through sympathy all the nations of the earth will yet be united, and individual souls realize their oneness with each other. That co-operation will be the great feature of the industries of the future, no one able to read the signs of the times will dispute. Instead of division will come union; in place of isolated effort competing with itself, combined energy and skill will beautify and enrich the earth. A thousand hands working in concert will do wonders, where single ones now try and fail. Achievements to-day but dimly conjectured will be wrought out by this glorious principle.

Co-operation underlies all stable government. It is the principle upon which the home is founded. Marriage is co-operative housekeeping with sentiment thrown in gratis. Women have always been engaged in co-operative labor without realizing it, and often without receiving their share of the profits. Now they should apply the principles of co-operation to the great problem of how to achieve financial independence.

Perhaps four or five women each have a little money, and all are equally anxious to do something to earn more. The capital of each is too small to invest with profit in any way, so no one of them can go into business as proprietors unless she does so on capital not her own. Meantime, they are all worrying about what they shall do, and can see no way out. Why not unite their capital and their forces, and start in a business? If they do this, however, it must be done with method. One must be appointed manager, and the others must make up

their minds to abide by her decisions, which, as she is not supposed to be an idiot, is always more or less influenced by the opinions of all.

Of course there is always the possibility that the partnership may not be pleasant. That contingency enters into everything we set about doing; but we do not desist in our undertakings because of it. One of the benign influences of all partnerships is, that they give us instruction in the delicate art of getting on harmoniously with each other. We have that to study wherever we are in life, in the home, in the school, in society, in business, in the boarding-houses where many worthy people are doomed to dwell together without any regard to congeniality whatever. Then why not make a point of studying it for business purposes, exactly as we study other things necessary to success? Why not concentrate the efforts we daily make to avoid unpleasant attrition, where we know it will be largely to our interest to do so?

Close contact with our fellow-beings must be good for us, or it would not be so incumbent upon us—so entirely unavoidable. Such a thing as absolute independence does not exist. If it did it would not be well for us, for it would be sure to develop selfishness. An enforced sympathy of interests holds us together until the true sympathy of spirit is recognized.

Men have always been more co-operative in their instincts than women. In effecting business partnerships they have not been influenced by the ridiculous fear that their associates might not prove agreeable. They join forces, determined to do their best. Being creatures of plainer speech and fewer prejudices than women, their contact is easier and safer; they work to-

gether better. Well, they have had experience in this kind of thing, while women are only beginning to learn.

### AN EVEN SEA.

Two men were talking about the extraordinary luck of a friend. "Everything seems to come to him without trouble," said one. "While others are frantically tearing ahead, exerting themselves to the point of madness, he quietly moves on and money rolls in upon him, as though each dollar was bent upon reaching him and nobody else."

"I believe I know the secret of it," said the other. "He rides an even sea. That is, he keeps his mind calm, and that attitude attracts what he desires. You call it luck; but it is a science in its way. Look about, and you will see that the people who accomplish most are not those who go tearing ahead like madmen. I always try to keep out of the way of people who bang through life, just as I try to keep out of the way of cannon balls or other things too strongly charged with energy, and too unswerving in their course. The atmosphere of hurry is fatal to achievement. Into the silent pool everybody is moved to cast a stone; but the torrent that tears its way through walls and over precipices drives everything away from it. Its turbulence makes it impossible for it to retain anything.

"Our friend rides an even sea. In his mind are no troubled waters. He understands the art of saying, 'Peace, be still,' to his thoughts, and they obey. The quiet of his mind is reflected in his manner, and that makes him agreeable to those who come in contact with him. He is not lacking in energy because he does not

thresh about like a wounded serpent. The most irresistible form of energy is noiseless. Then, greatest of all accomplishments, he never speaks hastily, angrily, impatiently or offensively,—not even in the shading of the tones; and that means that he is already in that kingdom, of which it is said that, when we have gained it, all other things shall be added unto us. I do not hesitate to say that the full control of the voice and speech, which rids them of all that can hurt or offend, will be followed by wonderful prosperity. I have never seen it fail. Our words and even our tones are fraught with power to make or mar our fortune. We can't be too careful how we use them."

# IX.

## LITTLE KEYS TO FORTUNE.

### SELF-DENIAL.

This quality is ballast to a character. She who cannot deny herself every gew-gaw or little pleasure that looks alluring, will never get very far on the road to financial ease. The cultivation of self-denial is good for the soul, while self-indulgence is fatal in all respects. It weakens both character and business.

She who, on beginning life on her own responsibility, determines to save something with which to operate as capital, and does so, lays the foundation for a successful business career. Both the money she saves and the character she builds by self-denial, make her success. This kind of saving is really *using*, and is not to be confounded with mere hoarding for the sake of hoarding. Pleasure-loving people seldom have self-denial. They are the victims of their wants, little and big. One want creates another, and life becomes a continued ministration to their foolish desires.

The child whose every want is gratified, rarely ever becomes a man of mental strength or eminence in any walk in life. The habit of self-indulgence sticks to him after he is grown, and his destiny is sacrificed to his pleasure-loving and ease-loving instincts.

The value of self-denial reaches farther than its monetary boundary. It makes self-mastery, and this is the road to great spiritual as well as material possessions. It gives mastery over others and over circumstances. It is the key to happiness. There is a pleasure in conscious self-mastery not found elsewhere. There is freedom in it. No one is so free as he who is his own and only master.

"He must be a poor reader of biography who has failed to discover that the universal key to success is mastery of self," says a writer on business ethics.

All history teaches this. Wherever men or women have achieved anything, in any direction, it has been done by self-mastery, for this has in it persistency and all the elements necessary for the business of life.

Cultivate this with an assiduity that knows no abatement. You can make or unmake yourself at will. If you want to acquire a habit of doing a certain thing, keep the thought of it in your mind, and oblige yourself to do it persistently and constantly. Practice crossing your impulses. Don't yield to little indulgences. Every one you refuse adds to your power of self-control. Compel yourself to do disagreeable things if they are in the way of what you ought to do. The discipline will be excellent for you. When you are inclined to lag at your work, urge yourself to brace up and keep on. Persist in the face of obstacles and weariness. The gain in so doing is spiritual as well as material. It is a gain in power over everything. Nor is there unhappiness in this, as many suppose, if we may judge from the way most people shrink from it. On the contrary, self-mastery brings conscious strength, which is the root and trunk of happiness. Weakness cannot give

pleasure. Momentary indulgence gives but a momentary delight.

An eminent and uniformly successful man of business tells that he has made it a rule all through life to deny himself something he wants every day, for the sake of self-control. The lack of self-mastery, the absence of self-denial, is responsible for lack of success everywhere. They who fail are not willing to pay the price of success. Self-control is the price.

## THE TIME TO SAVE.

Now is the time to begin. Not next week, or next month, or next year, but to-day, to-morrow and every-day. Save the nickels and dimes which jingle loose in your purse, and are so easy to spend. Put some away every day until you have one or two or five hundred dollars. Watch for an opportunity, and as soon as possible, invest this in something so that it will grow. Use it as capital to open a business on a small scale, or make with it a payment on a bit of property, or put it out at interest. Make it earn you something. It and the self-denial which accumulated it make the corner-stone of your financial independence in life.

In the matter of personal expenses we are all more or less extravagant. This is the place to apply the economic pruning knife. We can do without many of the things we buy without actual inconvenience. They are not necessities but artificial wants, created by artificial conditions. We all spend money on things we should never think of wanting if we did not see them,—mere baits to woo the nimble penny from the pocket of the unwary. Great fortunes are made all the time by

persons shrewd enough to know that everybody spends money foolishly. Each of us is a spendthrift in little unnecessary things.

## WHAT CONSTITUTES ECONOMY.

But false ideas of economy have led many persons to ruin. Businesses have languished and died because their owners governed themselves by some old saw they believed to be wise, but which in reality had death in it. Sometimes the saw was well enough, but misapplied.

The usual error is to mistake stinting for economy. "A penny saved is a penny earned," says the old proverb, which some live by till it kills them, as it inevitably will when applied without nice discrimination. There are times when the saving of a penny actually means the wasting of hundreds of dollars. It is always folly to save pennies at the expense of strength. To walk when you are weary, in order to save car-fare, is a piece of extravagance, though it is often done in the name of economy.

The first, greatest and most essential economy consists in not wasting your forces, mental and physical. Use them judiciously, but don't abuse them. They are your true capital. Throwing them away recklessly to save pennies is the destruction of your substance. To put time, thought and strength on saving five cents here and ten there, when the same forces applied to larger interests could bring you dollars, is being penny-wise and pound-foolish. Saving in rational ways is a virtue, in irrational ways a vice. Take care in this matter of saving. It is a dangerous virtue, insidious and subtle in its methods of enslaving its disciples.

The miser was once a mere saver, who thought he was practicing honest economy when he took pains to lay up pennies. The habit grew upon him until it absorbed and chained him and dwarfed his soul. He no longer owns his goods; they own him. He has saved until cupidity has driven every other quality out of his mind, and he has become a creature despicable in the eyes of all, a hideous example of "what it shall profit a man if he gain the whole world and lose his own soul." He has lost his already, for what is the destruction of all good qualities but the loss of one's soul?

In reality the miser does not own the gold he has hoarded up. He lives in an illusion. Speaking from a true point of view we own nothing but qualities of mind and spirit; because these are the only things we can carry with us when we leave our bodies. "What man can take his diamond ring with him into the invisible life?" asks George McDonald.

"Use brings gain; hoarding brings loss," was the motto put on every page of one of Prentice Mulford's philosophical pamphlets. Mere hoarding is but heaping up pain and trouble. Use what you have. That is the mandate of Natural Law. All nature obeys it. The animals understand and live it. The old must make way for the new everywhere. This is a law of growth. The new cannot come until the old is given up and makes room for it. If a tree held on to its leaves every winter because it was afraid the next spring would not be favorable, it would get no new ones, no matter how brightly the sun shone.

This law is in operation in the business world as well as in nature. No successful merchant keeps his house crammed full of old goods for which there is no demand.

He works them off by selling them far below cost, making "special sales," "bargain days," and so on.

Dealers in large properties do not make money by simply holding on to all they can get. They keep their eyes open for chances to sell what they are not operating and getting an income from. They "unload" whatever they are not using. If they did not they could not take advantage of opportunities to buy new.

Make room for the new is the command all along the line, from the lifeless atom to the completed world; from barbarism to the temples of art and learning; from the slavery of darkness to the freedom of light. This is the law of all evolution, material and spiritual. *Make room for the new.*

In business it is imperative. Mere hoarding is death to prosperity. If every one in the business world simply saved all he could, and laid it away in feather-beds or old stockings, complete stagnation would soon overtake everything, and no business could be done. Buying newer and better clothes, houses, goods, all the time keeps money in circulation, makes work for the artisans, and prosperous times for the community.

The law of gain is "Let go," rather than "Hold on."

In operating your business, in your manner of living, in dress, in everything, avoid the mistake of believing that economy consists in holding on to things you don't use, or ought not to use.

Women are more apt to make this mistake than are men, because they are unused to business methods and timid about expenditure.

It is not economy to wear poor clothes. Let nobody persuade you to make such a blunder. Your clothing is a part of yourself. Do not allow it to misrepresent you.

"Costly thy raiment as thy purse can buy," says Shakespeare, who was wise in many ways. But, remember, it is *thy* purse, not thy friend's, or neighbor's, or creditor's, that must buy it. Clothes and other expenses must be kept within your income if you would avoid trouble.

If you can't do this without wearing shabby clothes, then brush them up and wear them; but keep the thought ever in mind that you will soon have new ones. This will lead to the getting of them. The thing not to do is to keep a lot of old things, either clothes or other possessions, that you don't use.

I remember being in the house of a friend, a teacher in New York. It was Saturday, and she determined to spend a part of it in going over her wardrobe, to see what she needed and what she could dispense with.

I sat chatting with her as she sorted over a number of gowns and bonnets. "These," she said, pointing to a goodly stack, "I shall give away."

They were all in very respectable condition yet, and I wondered why she had decided to discard them, as she was by no means opulent.

Reading my thought, she went on to explain: "I shall give them away, not because they are worn out, for they are not, but because I do not need them, and they will be very useful to somebody else while they are modish. It is economy to get rid of everything one does not really need; and the best way to do that is to give them away, here and there, wherever you think they will do the most good. Never *sell* old clothes. That is an abominable practice. *Give* them. There is good luck in it.

"You need not look incredulous," she continued;

"there is a deeper philosophy involved in that assertion than appears at first glance. So long as you keep old things about you, no new ones will come, and it is my belief that new clothes come quicker if you give away the old instead of selling them."

Perhaps moths are sent as emphatic hints that hoarding is not tolerated in the divine economy.

In business, it is a well-known law that, the more money judiciously put out, the more comes in. Hoarding is fatal to success. Sow seed if you want a harvest.

All this is not to be understood as advising against the practice of sensible saving, or as encouraging extravagance. To save for a purpose is a necessary feature of all business ethics, and is splendid training for the individual. The point aimed at is not to save in unprofitable ways for the mere sake of saving or the love of hoarding. On the other hand, it is just as essential not to be extravagant. A good rule to observe is, neither buy nor hoard useless things.

Foolish outlay is generally in little, unnecessary things. These are our extravagances, and should be our economies.

The best is always the most economical. In business get the best help and pay the best wages possible. In that way you will best pay yourself. Strive to have the best of its kind of whatever you deal in.

## WOMAN'S BUSINESS SENSE.

In London, after a big meeting of Women's Associations, an editor said: "You may take my word for it, those women are going to give somebody trouble yet.

Indeed, the majority of women who take up a public career are excellent men of business—pardon the bull. If the same proportion of male busybodies were endowed with a similar amount of common-sense, this country of ours would be an Eden."

In Finland, more than in all other countries, women go into business. They are clerks, doctors, dentists, builders, managers and manufacturers. On account of their reputation for honesty, they are especially sought as bank cashiers.

In this country women have had less than fifty years in which to develop any business sense. Only within a comparatively short time have they had the right to education, to free speech and to all occupations. Not so very many years ago, an indignant man at a town meeting in Massachusetts shrieked: "What! The public money to educate shes? Never!"

And still they labor under disadvantages. In the higher institutions of learning in this country and abroad, women by no means have equal privileges with men. The universities of Chicago, Michigan and Johns-Hopkins are opened to them, and they have a respectable number of schools and colleges of their own. The facilities for medical study are still far from equal or adequate. Particularly in experimental study and practice in hospitals women have few and unsatisfactory opportunities. Law schools are seldom open to them, and in many states they cannot be admitted to the bar. Only two of the orthodox denominations allow them to preach with the sanction of the church. If complaint is made that they are sometimes inefficient, let it be remembered that they have been crippled in their efforts to learn.

## THE BUSINESS ARMOR.

"If I were asked to tell what was the most necessary thing for a girl to know when starting on a business career," said a woman whose life had been passed in the business world, and who now fills a place at the top, "I believe I should say to her, 'Forget to be fascinating when in business.' By that I mean that she is to lay aside the little airs and 'fetching' ways which remind the men with whom she comes in contact, that she is a woman, and that they are men.

"No; girls, dear, I do not want to deprive you of making the most of your fascinations in the proper place and time; but I assure you that the office or business house is not the place for them. When you are engaged in business, wear your business manners and put out of your mind all idea of coquetry. It will save you a world of trouble, and help you upward in your career as much as anything you could possibly do.

"It is not necessary to go to the other extreme and act as though all men were monsters who must be treated with great severity to avoid their presumption. This is as great a violation of the etiquette of the business house, as being too fascinating and kittenish. You can be courteous, considerate, gracious even, to all whom you encounter, but you must do nothing which looks like a bid for homage from men. Don't expect either concessions or attentions on account of your sex. Show by your manner that you are there to attend to business,—that and that only. Everybody will respect you for it, and the mouth of scandal will have nothing to feed upon.

"Wherever men or women are thrown together, envies, jealousies, and malicious stories start up like weeds.

Be careful to do nothing to foster them. The most innocent acts and words are misconstrued and exaggerated. A business house is like a village in the sense of everybody keeping watch of everybody else. A little leaning in the direction of a preference for some one is soon made a mountain of by the others. Clothe yourself in your business armor, and reserve all your pretty ways for your friends when you meet them socially.

"You will enhance your value as a business factor if you do, and save yourself from no end of petty and great troubles. This business armor is very easy to wear, after you have it fitted to you nicely, and will be a great protection to you. Indeed, it is your mental uniform, and is as potent to command room and respect in the performance of your duty as any uniform distinguishable by the eye. The etiquette of the business office is as clear-cut as the etiquette of society, and any violation of it meets with the same penalty. Men and women should be automatons there.

"Many a bright, capable and self-respecting girl has made a failure of her career by making the disastrous mistake of being too fascinating in business, refusing to clothe herself in her business armor,—sacrificing her usefulness to her desire to be bewitching, in other words, to her vanity."

## KEEPING HOURS AND APPOINTMENTS.

Never let a promise, however insignificant, go by default. If you say you will do a certain thing or be at a certain place at a given time, don't fail to live up to the appointment. Keep your word always, if it be a possible thing to do. The effect on the minds of others is

to give them confidence in you in all respects; but the effect on yourself is still more important. Every time you fulfill a promise you strengthen your power of self-management and increase your faith in your own performance.

There is religion of no mean order in conscientiously fulfilling all business engagements. Neglect in these matters shows lack of consideration for others, which is bound to react on those guilty of it. We may set no value on our own time, or hold our own word in light esteem, but we have no right to needlessly consume the time of other people. If we do we shall pay for it, sooner or later, and at a high figure, too. A great system of evening up is going on all the time. The only way to escape its unfavorable adjustments is to give that which we wish to get. The faithful overcome all obstacles, and enter into their reward in business as well as elsewhere.

If you advertise certain office hours, be faithful to them. By so doing you are contributing to the harmony of the universe,—putting yourself in accord with universal accords,—and thereby insuring the conditions of success. Great, indeed, is the outcome of "keeping your word." Your word represents you, remember. Your observance or neglect of its obligations is a flash-light on your character, which the world reads correctly.

Don't assume because the ten or twenty minutes later than the appointed time makes no difference to you that it is equally unimportant to others. The spheres escape destruction by keeping their orbits and moving exactly on time. The law which governs them governs you also.

# X.

## THINGS NECESSARY TO KNOW.

### WIVES UNDERSTANDING THEIR HUSBANDS' BUSINESS.

A WIFE should keep well informed regarding her husband's business. This is her duty and should be also a pleasure, and it is his duty to instruct her, otherwise a day may come when all that he has accumulated may be swept away and she be left penniless because of her ignorance. Sensible men know this, and do their best to make everything clear to their wives in regard to business methods and their own business. Often they are rewarded by receiving suggestions from them which prove of great value. Not infrequently a woman totally untaught in business affairs develops under instruction a genius for business which leads her husband to great good fortune. None of us know what astonishing possibilities are wrapped up in us, waiting to come forth when the doors of darkness are opened and the light let in. It is not strange that women often make gross blunders when they attempt anything in the world of business. It is an unexplored realm to them. How can they be expected to know that which they have never been taught? Are not men usually as absurdly ignorant of the work women do exclusively? With few exceptions, women have been brought up in

utter ignorance of the business world to which they owe their subsistence. Sometimes they are by nature so gifted with business talent that nothing can keep them back, and, in the face of the time-honored manacles of public opinion, they become conspicuous examples of successful operators in the business world. Talent of this kind is sexless. It is probably as often latent in the heads of women as men. Sometimes, on the death of their husbands, women, untrained for it, take the management of their affairs and bring order out of chaos, prosperity out of doubtful conditions. This can occur only when the wife is endowed with exceptional executive ability. The executive faculty is the money-making one. The woman who is an able organizer and executor in the home or society is sure to be successful in whatever she undertakes in a business way. This is a faculty any one can add to by cultivating it. Remember the law: you attract what you will. Turn your thoughts in the direction of whatever quality you desire, keep them centered on it, and more of that quality will come to you. New light is always coming when we earnestly strive for it.

The executive faculty should be trained in children early. It brings success and comfort. By systematizing their tasks, and little by little putting responsibilities upon them, they learn to manage well, to make the most of their time, to expend their efforts economically and forcefully, and to plan for themselves.

Women who have none of it, apparently, may do wonders by striving for it. It is never too late to mend. Self-reform is the greatest of all reforms. If each were to set about that, the millennium would soon be here. By that road only can it arrive. Try to increase

your executive talent all the time, even if you never need it for business. It will bring you great blessings in many ways. This is the quality that puts men and women in high places. No man lacking it would ever be made president of a great corporation or manager of a large establishment. It creates and keeps order, which is heaven's first law in business as well as in nature.

## LEARNING BUSINESS METHODS.

Women must learn business methods if they expect to be anything more than mere hirelings or ciphers in the business world. The earlier in life they can do this the easier and better it will be for them. The bearings, of common law should be as much a part of a girl's education as is arithmetic or any other essential. A thorough acquisition and practice of business principles would prevent no end of misery among them in the industrial race. The mistakes made by women because of their ignorance of business-methods are pitiful. The best way to learn is to take practical instructions under some methodical, successful business man or woman.

In the one very important matter of letting the world know their intentions in business, they are often sadly untaught. They wonder why they are not better patronized, when they have taken no pains to make it known that they expect patronage.

Sometimes they are uninstructed in dealing with banks, in making contracts, in writing business-letters, in watching the fluctuations of trade, indeed, all the rudiments of a business education, and yet are in the business world, trying to swim in its current.

## INSTRUCTING CHILDREN IN BUSINESS METHODS.

Teach your girls as well as your boys the ways of business. Begin while they are very young, and instruct them in the little matters of business of daily occurrence, particularly in the value of money. Make them see clearly that money is the price of effort, and is, therefore, not to be thrown away or spent without a return value. They will learn this best by being given little opportunities of earning some themselves, and being held responsible for what they expend. Make it clear to them that they are not to give away the property of others, even though it be of trifling value. If they wish to be generous, well and good, but let it be with what is incontestably their own. Put business responsibilities of a small kind on them and insist upon despatch and accuracy in their performance. Urge them to keep a book of their own receipts and expenditures, and show them how to do it neatly. Send them from time to time to the bank to do business, and teach them how to fill out checks and write business-letters. In this way they will acquire correct business ideas and a respectable business education before they are fully grown, which is as necessary a branch of their education as reading or writing.

## LAW IN THE BUSINESS WORLD.

It is now well understood that everything is governed by law—all operations of nature and all the machinery of human affairs. "The general perception of this stupendous fact is the greatest achievement of this century." "Conformity to law is the key to progress, completeness and approximate perfection in every department, whether physical, mental, moral, or even spiritual."

Laws are methods of operation. Natural law is a convenient name for the expressions and methods of the Creator. These expressions and methods are as active in the business world as in any other part of the universe. The great principle of which the law is an expression is not absent from the market-place and the shop of the money-changer, because it is omnipresent and all-pervasive, and there is no place from which it can be absent.

The business world is a part of the great machine whose operator is the life of all things and the intelligence that pervades all. The more we study the machine the better we shall understand the parts of it. That part represented by the business world has its principles as fixed as those which govern the universe; indeed, they are but ramifications of the same principles. Natural law, or the will of God, is operative there as elsewhere. If we would succeed there we must put ourselves in harmony with the law, for through harmony all things are accomplished. "All the forces of nature lend themselves unto accords. The comprehension of this is the key to the most marvelous discoveries of the future, to yet undreamed-of energy—aye, even to communication with other worlds."

Study how to act in harmony with the accords of the business world. Transgressors of any law, civil, hygienic, moral or physical, travel a hard road.

In studying the laws of the business world one must never forget for an instant that they are all sub-divisions of the one Law, the expression of God's will, which is Love. Any violation of that will bring its penalty. Everything that has in it any dishonesty, deceit, tyranny, falseness or unkindness is a violation, and will have its

legitimate result as certainly as that two and two make four.

The wages of sin is death in whatever form they are earned. The business man whose success is owing to "sharp practices" has no success in the true sense of the word. That means higher character building as well as accumulating wealth. That which seems to be success, when obtained dishonestly, is an illusion, and will not endure. Unless one's business life has made one's name honored for fair-dealing, one has failed and not succeeded.

So much that is dishonorable is practiced in business relations now that the question whether fair-dealing is possible at all without certain ruin, has been seriously discussed in the public press.

Mr. George Hodges, in the "Chatauquan," describes an attempt to find out something about the actual temptations, sins and spiritual needs of men in business. To a score of business men he put these questions: "Is it impossible to do business on Christian principles? Is it true that, as the business world is at present constituted, men must commit sin?" (To succeed in it.)

Strangely enough, some frankly answered "Yes" to both questions. A Young Men's Christian Association decided recently, after a spirited debate, that honesty and success in business were incompatible. They evidently forgot that the Master said the reverse of this when He said, "With what measure ye mete it shall be measured to you again." That law has no exceptions. It is operative in the kingdom of trade as in all the relations of life. Honest dealing will bring honest dealing in return. Like begets its like. Shrewdness is the sword of business. He who uses it shall perish by it.

After weighing well the testimony, Mr. Hodges decided that it was entirely possible to conduct business on the principles of Christianity and be successful. Like Ruskin he believes that if religion is good for anything it is good for everything. The most Christian men he knows are successful business men.

It is a mistake to suppose that business is bad in itself. Transactions for making money are not necessarily dangerous to morality. Money is not an evil; the *love* of it is. For this men do astounding and incredible things, restraining their consciences and violating natural law, and the end is destruction, spiritually and financially.

No capital is so good as a reputation for honorable dealing. The law of retribution for dishonesty is as sure as the law of gravitation. Great business houses which endure and prosper exact the strictest honesty of all concerned in them, and avoid everything known as the "tricks of trade." Many of the bargains so enticingly described and numerously scrambled for are merely "tricks," and mean dishonest principles marketed attractively.

"The successful business men," says Dr. Lyman Abbott, "from the days of Abraham to those of our own day, have achieved their success, not by studying how they could squeeze the most out of their fellow-men, but how they could perform the greatest service by their commercial ability. Godliness has the promise of this life as well as of the life to come."

The great law in business is that of love. Working in harmony with it will bring rich rewards. There is no lying, cheating or stealing where it is recognized. If we love our neighbor we shall not want to take advantage of him in any way.

To prosper in business it is well understood that we must put ourselves in touch with the world. This creates magnetic threads which lead out and form tributaries to the source. A strong and kindly personality at the head of a business is potent for success. It attracts the good because it gives out the good.

In selecting a location get in the business currents. There is no luck outside of them. If you are just around the corner, quite outside the artery through which the stream of wanting humanity pours, it will pass you by unnoticed. Though you keep the best articles in the market, and sell them lower than anybody else, you will have no customers if you are not in the current. Nobody will hunt you up, even if they have heard of you. Keep yourself before them by being where they can't help but see you.

Executive ability is the money-making quality.

Faithful performance of duty will bring its compensation.

The world will always pay for what it absolutely wants.

# XI.

## IMPORTANT POINTS.

### BUSINESS LETTERS.

Not every one with even years of experience understands the tactful art of writing successful business letters. No feature of commercial work requires greater skill and nicer judgment. In no department of human affairs is the potency of words for good or ill more forcibly demonstrated. A single one that carries with it so much as a hint of ill-temper, suspicion, indifference or any other offensive quality, will have power to blast some budding business plant that, carefully nurtured, might have borne a fruitage of thousands of dollars.

Nowhere does politeness pay better than in business letters. Words are the photographs of thoughts and ideas. Their potency is in what they represent, which is the mind and thought that sent them forth. Use them, then, in the business world, as elsewhere, with the most painstaking care, the most delicate tact.

The reader of a letter feels the sentiment of the writer toward him, even to the mood he was in when the letter was penned; and if but one word of doubtful shade has slipped in, a suspicion that he is distrusted or held in contempt becomes a certainty, and harmonious relations are disturbed, if not ended.

Politeness and kindness should govern the written correspondence of the business world, as well as its personal contact. Indeed, politeness is but the expression of kindness. In writing a business letter you are not removed from the obligation enlightened human beings are always under, to treat each other in all relations in life with respectful consideration. You are not simply a machine rattling off an order, or asking information of another machine. You are a soul speaking to another soul. Although the subject spoken of may be of the most matter-of-fact kind, your contact involving no social element whatever, nevertheless it is a communion of soul with soul, and should not be shorn of the spirit of sympathy.

A mistake fraught with disagreeable consequences to all who make it, as well as to the victims of those who make it, is that of assuming that the business world is a place where all the sympathy and refinement that make social intercourse tolerable or agreeable can be dispensed with. The same men and women are there who are elsewhere, with the same feelings, the same capacity for being hurt or pleased. We are not heartless machines in business, and human beings out of it. We are the same wherever we are,—beings with hearts to be touched or hurt by the words and manners of our fellow-beings.

Men are sometimes guilty of rudeness, even brutality, when attending to practical matters, and excuse themselves by saying, "That's business." I beg their pardon; it is *not* business, and it is not excusable on that or any other plea.

Heads of business houses should see to it, that the correspondence clerk is something more than a person

who can write a good "hand," and string words together so that their meaning can be understood.

Promptness as well as politeness should characterize the business letter. Successful managers order every letter answered promptly and politely, whether its contents are important to the house or not. This, in itself, is one of the best advertisements a firm can put out.

Some correspondence clerks make the mistake of being brusque in their letters, when they simply mean to be brief and to the point. The laconic cannot always be distinguished from the curt by the reader, who, naturally enough, resents anything that looks like sawing him off too briefly.

The writer of successful business letters must have skill enough to convey to his reader the impression that, aside from all commercial considerations, he respects him and is interested in him as a human being. That kind of a letter never stirs up trouble. It has power to put the reader's soul at peace with itself.

## LEGIBLE HANDWRITING.

A very important qualification for business of almost any kind is the habit of writing plainly. This saves no end of time and trouble and prevents serious as well as trifling mistakes. Many young women in shops dash off the names and addresses of buyers, with a reckless haste that causes annoyance and delay all along the line. The time they save by hurry is wasted a dozen times over by the other employees through whose hands the packages must pass, in trying to read the bad writing.

This is a form of slovenliness in business insupportable. No employer should tolerate it, and no conscien-

tious person should be guilty of it. Clear, legible handwriting is due every one with whom we deal.

Nobody has a right to be so indifferent to another's comfort as to write in a hand that can be read only with difficulty. This is as bad manners as to talk in Greek when your hearer understood English only. In social matters it is offensive, but in business it is unpardonable, because it may lead to serious errors.

A rich merchant in a second-class city says he owes much of his prosperity to the great care he exercised and insisted upon from all his employees in spelling every name properly and writing it clearly. He found out early that most people were very sensitive about having their names misspelled, and resented it as either inexcusable carelessness or a deliberate desire to be disagreeable. "It sounds like a little thing to get mad about," said the merchant, "but there are people who will quit dealing at a house which misspells their name two or three times, and I guess they are right about it. It argues carelessness on the part of the merchant in not better remembering his costomers."

Now that the science of reading character by the handwriting has come in, carelessness will surely go out. The great men who wrote badly were not great because they wrote poorly, but in spite of it. In these days of haste no one will stop to struggle through a badly-written page—if you wish to advance yourself in business write legibly. It pays.

## PUSHING YOUR BUSINESS.

Whatever may be your rank in the business world, try to go higher. The first step toward accomplishing

this is to keep to the determination that you will do it. Thought is the ground-work of every achievement. The pushing of any kind of business always begins in the mind. Look ahead, and in imagination see yourself rising higher and higher. This thought followed out will place you in better positions all the time. If you have no aspiration to go up the ladder you surely never will rise. If you are contented to stay wherever you are, on that plane you will remain. No; not to a certainty, for contentment leans backward a little. As long as you are entirely satisfied you are more likely to retrograde than advance. Contentment invariably has carelessness at its heels, and that soon pulls one back to lower levels.

Whatever state of mind you habitually keep will shadow itself forth in your life. If you think of yourself always as poor or in an inferior position, naturally you will remain poor, because you don't push out of it. To push is to aspire. If you carry yourself when among people as of little value in your own eyes, others will grasp the thought from your bearing and value you accordingly. It is next to impossible to think well of a person who does not think well of herself. Self-esteem of a blatant, overbearing kind is always offensive and brings only a superficial success; but the self-esteem which is quiet, dignified and firm on its feet is always accompanied by a proper respect for others. The two together always win. Don't forget the difference. Respect for others is an element of true self-respect.

It is impossible to push your business and keep to yourself. Nobody makes money who stays in a corner or operates wholly by proxy. You must show yourself to others—come in touch with them. Your personality

counts for a great deal. It is that which attracts after all; it either draws people to you or repels them.

A philosopher says that poverty comes of shrinking away from people and fear of assuming responsibilities.

Great tact is needed to push yourself without being offensive. The way to begin is to see yourself in imagination asserting yourself courageously, honestly and *respectfully* before others. Fasten this word RESPECTFULLY well in your mind. It has much to do with your career. You cannot have success without the respect of others; and you cannot have the respect of others if you do not give them respect and give yourself respect, too. We get what we give, everywhere.

There is no better recipe for making friends and getting on comfortably than to treat EVERY ONE whom you meet with marked respect. It will pay richly. Do not be so unwise as to toady to those who are influential and ignore or treat with indifference those of lesser importance. She who is treading a lowly path to-day may walk on the heights to-morrow. Aside from the policy of it, you cannot respect yourself if you mistreat *any one.* Without doubt the best way to keep and increase self-respect is to never be lacking in respect for others. There is something wonderfully uplifting in habitually and invariably treating others with consideration.

Eminent men and women who won the love of the people have done this. A great statesman who held the whole west in the hollow of his hand politically made it a rule to answer every letter he received politely and promptly, no matter whether it was of importance to him or not; and no one was ever sent away from his office without a hearing. This considerate-

ness and respect for *all* made his strength the strength of ten, because, like King Arthur, "his heart was pure." What *is* purity but recognizing the rights of every living soul? It is written that the pure in heart shall see God; and so they do. They see Him in every one of His children.

There is always a demand for better things—better books as well as better bread, fabrics and houses, better everything. If you think yours a better article, tell the public so, and keep on telling all the time. Persistent pushing, not spasmodic, pays.

Spend your money and your time and talents liberally in pushing. The more you spend judiciously the more you will make.

If you are not fond of your business, you cannot push it. You must put heart into it, find pleasure in improving and developing it. If you are indifferent to it, no new ideas and plans will come to you.

Let your mind be ever fashioning the larger house, the wider operations, the bigger business, and you will work into them. The mind leads. It always constructs the new conditions in thought long before they take shape in the material world.

If you don't plan to improve and advance your business, it will die. Nothing but statues stand still. While you are thinking that your business is on a plane where it will run itself without much effort on your part, other proprietors are forging ahead, and the people are forging ahead, too. You must study the growth and changes of the public taste and be ready to meet its demand. That is genius in business.

These hints are as useful to the employee as to the proprietor. Each can adapt them to her commercial

progress. It is well to remember, however, that mere money-making is only partial success. In developing your business or business faculties you are developing yourself. In marketing the freshest and best of anything, whether it be a poem or a sandwich, you are helping the public, as well as yourself. Achieve as wide a field as possible. Achievement is success.

## DON'T MAKE YOUR OWN CLOTHES.

No woman in business should make her own clothes, unless her business is dressmaking. There is no economy in it. Often it means downright loss. It is a diffusion of force, a division of energy unfavorable to success. If you work all day in some office or shop, and sit up at night to plan and construct garments, you chop your mind into pieces, and therefore weaken your power in the direction of more important work.

What man would get on in business who spent his evenings sewing? You owe patronage to some other woman who does dressmaking to earn her living. By patronizing her, she gives her custom to you, or, if not, it comes back to you some other way, because you put out your money and it becomes seed. There is no economy in trying to keep everything within yourself. We owe something to others. To be sure, a change of work is rest, but it must be a change which calls different muscles and faculties of the mind into play. A little housework, or hoeing in the garden night and morning, may prove restful to a woman who has been in an office all day, provided she does it as rest, or when she feels disposed to, and not when it is distasteful to her, and because she is obliged to. It would be better to hire her housekeeping done, too; then she can work or not

work, as she chooses. Perhaps she can establish a reciprocity of labor, with a friend, and thereby avoid having uncongenial and inferior persons in her house. The friend could care for the house, while she did the business that earned the money. Thus they could enjoy a federation of labor, and the pleasure of each other's companionship at the same time.

What I wish to make plain is, that the business woman cannot afford to scatter her energies and brains in four or five different directions. Subtle laws govern this which cannot be violated without ill effects. Concentration of force in the direction of your business keeps everything moving that way. Diffusion is disintegration. Every thought, silent or spoken, has a literal value.

### THE BUSINESS WOMAN'S DRESS.

"What can't be cured must be endured," is a proverb the woman of business must bear in mind. She can't afford to reform womankind and manage a business at the same time. Without doubt, the world is far astray on the dress question, but she can't set it right, even by sensible example. Therefore she would better let it "gang its gait," and "dree its weird" on that ponderous point.

She will have to make concessions to the popular idea of what women should wear, however absurd that idea is. For her sacrifice of good sense and taste, she can console herself with the thought that all concessions are made to ignorance, never to wisdom. Wisdom wants no concessions.

It will be wiser to conform to what "they" are wearing, in a measure. This can be done without following

the fashion to its regulation limit or the point of discomfort. The decisions of "they" are not so inflexible as formerly. A woman can bend them a little, here and there, and still be considered respectable, if not stylish.

None who does not want to need be harnessed up in a corset. The large classic waist is having its day for all not hopelessly governed by Parisian styles. Short-waisted gowns, half-fitting jackets, and loose blouses are in vogue, and are so graceful and comfortable that they will never be permitted to go out. Shoes have been included in the evolution of dress, until it is possible to find them bearing some resemblance to the shape of the human foot, and possible to wear them without experiencing torture. Headwear, too, has broadened its range, until a woman can wear almost anything on her head and not be mobbed. She is still in bondage to skirts, however. The length of them is the point of dispute between her and the public. But even this she can control if she makes up her mind to. She can cut them to escape the filth of the street and still avoid arrest and imprisonment.

With all this freedom accorded her, she can endure the rest of the tyrannies with some degree of patience.

It is possible for the business woman to invent a style of dress which, to a reasonable degree, combines comfort, beauty and fashion, since she cannot, like the Gurus of India, liberate herself entirely from clothes and other troubles.

The main thing is to dress suitably. Garments unsuitable to the time and place and occupation are always ridiculous, no matter how costly they are.

Gowns simple and seasonable, but well made, are best for business uses which involve street wear, and they

must be as fresh as possible. It is poor economy, as well as poor taste, to wear shabby clothes in business. Have the fewest possible dresses at a time. Wear them while they are new and fresh, and when they grow rusty give them to some less fortunate woman, who can either spend time freshening them up for herself or making them over for her children.

To wear clothes that you know are shabby is to rob yourself of your proper value in the eyes of others, and lower you in your own. You can't help but feel a little less important in them, and that means a waste of an essential quality. Dress well in business. The money thus expended is part of your capital, and is invested judiciously. Buy few clothes, but let them be up with the times. Put them on and wear them till rusty, and then get new ones. That is true economy. Wearing old things simply because you have them is very unprofitable.

So is it unprofitable to make over your old dresses, or have them made over. Give them away and buy new ones. There is good luck as well as good management in doing that way. Keep your closets weeded out of whatever you are not using. Don't leave an old dress hanging around, thinking you will wear it some rainy day. If you do, you will wish you had not. Simplify your wardrobe. It will simplify your cares, and you can be better dressed with few clothes of modern cut than with many of mixed condition.

Bonnets, gloves and shoes should be good and fresh. They are the important adjuncts of a toilet. Your appearance is an advertisement of your business or ability.

Take care, then, that it be attractive and indicative of prosperity. If you find yourself becoming poor, make

an extra effort to dress well. Never allow yourself to look poor. It is fatal to success. Any dress not suitable to the work the wearer is engaged in is improper. No standard business dress can be devised, because the requirements of different businesses are different. It is not difficult to invent a style of clothing the body comfortably and in sight of whatever the prevailing mode may be, when woman's business makes it necessary for her to appear on the streets of towns and cities. But when her business is entirely within the home, she needs to be differently garbed. The woman farmer would cut an absurd figure arrayed in a tailor-made gown, and the woman carpenter would be out of place in a train.

Each worker should have sufficient independence and ingenuity to devise a costume appropriate to her needs. The first requirement of clothing should be perfect freedom of the body. Since the most primitive days of mankind this first great law of dress has been violated by women. If they have been dependents and ciphers the fact is no doubt largely owing to their continued obedience to tyrannies of attire. Is it strange that a creature who had not independence of spirit enough to clothe her body without torturing it and hampering her movements, should be unable to extricate herself from the depths of poverty? With wider industrial activity, which she can have if she chooses to take it, woman's mind will be more or less liberated, and the day at last arrive when she will cover her body as comfort and beauty, not as fashion and folly, dictate.

The woman farmer can put on her tailor-made gown, if she chooses, when she drives into the town; but, when working on her farm, or overseeing the work of others, she ought to be clothed in a manner that will give her

as much freedom as a man has. The woman carpenter may wear her train, if it will make her happy, when she entertains her friends at a reception in her own home; but, when climbing scaffolding, she should wear clothes suitable to the needs of the time and place. As one of the eminent expresses it: "A woman certainly ought to dress becomingly, and on certain occasions make herself as pretty as possible. She ought to dress within her means, or the means of those who provide for her. She ought to dress in good taste, and she ought to wear clothing suitable for the work in which she is engaged. And that is about all there is to be said on the subject."

# XII.

## HELPERS AND HINDERERS.

### WEALTHY WORKERS.

EVERY now and then a wail is heard to the effect that wealthy women undersell the needy workers in art-needlework, china-painting and other trifles. Some of the malcontents go so far as to say that well-to-do women should not enter the money-winning race at all.

This is bad reasoning. The rich woman has as much right to the expression of her talents and energies as the poor. Indeed, the more she works the more she helps, instead of hinders, other workers. She helps to make work respected for its own sake, and to break down the absurd lines which custom has drawn between the producer and the respectable non-producer, but she must not work too cheaply.

Rich men work usually as long as they live, and no one thinks of growling because they do. The reason is, that man's business world is constructed on the principle that work is honorable for all, and he who brings the best thing to market will get the best price for it. Competition is free to all. The marts are managed on a business basis.

Women, too often, still cling to the belief that the public must buy their products because they are needy.

This is fatal to all excellence and to the self-respect of the worker, and must be abandoned utterly if women ever expect to be anything besides mere mendicants in the business world, appealing to the philanthropic instincts of the public, sighing and apologizing because they have to work at all.

To forbid all women who are not in need the industrial field, would be to degrade all women-workers by advertising to the world that they are doing what they are engaged in because they are driven by the lash of necessity, and not because they take pleasure in it, or find expression in it. It would divide the rich from the working fraternity effectually and hopelessly, and establish caste-prejudices inimical to republican ideas. Mediocrity of performance would be the result. Worse than all, it would be an interference with personal liberty not to be thought of. Happily no one nor no class has the power to enforce such an edict, nor does enlightened public sentiment countenance the suggestion.

The tendency year by year is toward a womanhood of universal industry, rather than to deflection from business activity. The time is coming, too, when it will be a far greater shame for a healthy woman to be idle than it ever was for her to work. Through a universal activity all will be brought nearer together, and the wonderful and beautiful truth that we are one family, of one parentage, undivided and immortal, be made plain.

## NEVER TOO LATE TO BEGIN.

Many a woman sighs as she contemplates some friend "careering" proudly and successfully, and wishes she, too, had learned some specialty, some profession or occu-

pation when she was young. Well, it is best to learn early, if you can; but, also, it is never too late to learn, even as it is never too late to mend. Jane Carlyle said nothing made her feel so young as did studying something—a language or science, or anything which taxed her faculties.

Any woman who wants to may develop whatever talent she possesses at any age this side of imbecility. She may even discover some talent in herself not dreamed of during half a lifetime. A woman who is now a high authority on birds did not know one bird from another until she was past middle-age. She entertained a guest for a few weeks, an enthusiastic ornithologist, and in trying to be a sympathetic companion to her visitor, while walking about the parks and suburbs of a great city, listening interestedly to stories of the feathered tribe, her own interest in the study was aroused, and she went on until now her life is devoted to studying and writing of birds and their habits.

Another woman, inspired by the desire to help her husband to a course of study greatly desired and needed by him, discovered in herself a talent for interesting people in lectures on birds and their characteristics, illustrated by whistling their enticing notes and with stereopticon pictures reproduced from her own kodak snaps. Beginning in a small way, now the demand is greater than she can supply, and remunerative engagements to lecture before scientific and literary circles have made it possible to give her husband the scientific course at Harvard and lay a foundation for a home in the suburbs.

The woman who has a business in which she is interested and doing well, never grows old. It gives her fac-

ulties exercise, and that is a great preserver of youth. She never suffers from the tedium of idleness, and never feels that the world is rushing on and leaving her behind, as does the woman who has no specialty in life, sometimes.

Learn to do some particular thing, if you can, no matter how old you are, and do it, and you will grow young again. An occupation is a hold on life and life's interests.

## CRIMINAL HELPLESSNESS.

The greatest injury parents can do their children is to bring them up to be helpless. This is to make industrial dwarfs of them; to put them at the mercy of fate; to make them contemptible in the eyes of the better educated and developed. Education does not consist solely of mental accomplishments, memory cramming and kindred mistakes; it is efficiency in as many directions as possible. It involves the practical as well as the ornamental; the ability to do as well as to say fine things.

How women ever fell into the gross and pernicious error of despising the useful, practical arts which contribute to the comfort and pleasure of their family and society, is past the comprehension of enlightened minds. Somewhere that flaw entered their brains, and the result has been fatal to the individual and the multitude.

Ibsen's theory of the complete unfolding of the individual means salvation for the industrial as well as the social world. Each is entitled to whatever development he or she is capable of. A mere cramming of the head is but a lop-sided expansion.

Young women too often want to dabble in art, toy

with literature, or fool with fads of various and mind-weakening characters; in short, do anything but something necessary and useful. Sometimes their mothers are very busy solving sociological problems, organizing instructive clubs, telling other women what they ought to do, and tidying up the world morally and mentally, while their girls are growing up in idleness, becoming wholly useless and dependent members of society.

The gospel of the practical is what the world most needs. Every mother should preach it zealously and see that her children of both sexes live it conscientiously. Helplessness fills up the land of pauperdom and the kingdom of crime, and is largely responsible for the "superfluous women" problem which excites so much concern. Young men cannot marry and assume all the burden of work, keeping their wives in idleness and luxury. Yet this is what they must do if they unite themselves with helpless women. The old synonym for wife, "help-meet," is no longer generally appropriate. With all the facilities for practical education of the present day, the inability of thousands of young women to help themselves and others, is one of the deplorable features of the age. This is not so much owing to indolence as to the foolish belief obtaining among them, that work of any kind other than "artistic" is degrading. They forget that the classic dames they are so fond of portraying on plaques and panels were industrious toilers in the very fields of labor they despise.

"In time of peace prepare for war," is a rule of conduct adopted by the most stable governments. Men individually act upon it, when, however opulent they may be, they arm themselves with the knowledge neces-

sary for the conflict of life—prepare themselves to be factors in the industries of their country. Women alone neglect to conform to its suggestion. All too frequently they make no preparation for self-dependence until the day of need is upon them. Then there is no time to prepare; or they are too far along in years to learn what they are best adapted to. Frantic to know what they shall do, they become objects of pity, dependent on others. This trouble comes from the ruinous error they have been brought up in, that the question of their support was one for others to solve.

Sometimes a woman says: "I don't teach my daughter how to do housework or to sew; because, if she does not know how she will never have to do these things." Perhaps not; but somebody else will have to do them for her. In case riches take unto themselves wings, her dressmakers will go unpaid, or she will be badly dressed, or dependent on others, who must do for her that which she despises to do for herself. Her ignorance of housework, whether she be rich or poor, will make her home uncomfortable and ill-disciplined, and her children untrained. Ignorance is never commendable. Helplessness is criminal and closely related to selfishness, and selfishness preys upon friends.

## UNOCCUPIED WOMEN.

A class greatly to be commiserated is made up of unoccupied women. They are found most numerously in the hotels and boarding-houses of great cities, where they have nothing to do but drag through a cheerless existence. They have but few social interests and no industrial ones. They are wives whose husbands do

not earn enough to enable them to keep house; or they are women whose children are grown, and perhaps gone, or they are unmarried and elderly, or widows. They have means enough to live on, usually; but are ill of one of the worst of maladies—nothing to do.

In early life they were taught nothing that could be made a pursuit or calling. Now, having no homes in which to be useful, they pass their time in an idleness bad for them and for those about them. They live dissatisfied, and often die because they have nothing to hold on to.

An occupation is a cord holding one to life. It keeps one pulsating in harmony with the heart of the universe. Uselessness is neither a condition of happiness nor safety. In all nature it is the prelude to destruction.

The unoccupied woman would be happier to learn something to do, and do it, and teach others to do it. She might take up the study of languages, or some art or industry. If she cares not to earn money for herself, let her earn it for benevolent or philanthropic purposes. In any case let her do something, and be in earnest about it. Her happiness will increase with her usefulness.

## XIII.

### THE SEED OF WEALTH.

That our material prosperity is hindered or enhanced by the bad or good will we express towards others, is a great truth, not yet understood by everybody. It is written that as we sow we shall reap; but the sowing has a wider significance than many are aware of. Seed put forth in the shape of avarice, envy, hate, cruelty and dishonesty, often comes back in the form of poverty. Good-will returns in health and prosperity.

Under all the dealings of man with man lie the beneficent purposes of the Creator. These, so far as they have been revealed, urge upon us the duty of helping each other. No man is to live unto himself. Each is his brother's keeper, in the sense that he is in a measure responsible for his brother's welfare. Good-will to our neighbor, who is also our brother, will naturally express itself in good deeds. These invariably prove the best investment one can possibly make. They are sure to come back doubled and trebled, in ways and forms never dreamed of when the seed was sown.

"Cast thy bread upon the waters and it shall return to you after many days." This is true; it is one of the laws by which God works. The bread will not always come back by the stream on which you sent it forth; but it will come and come generously. "Live and let

live" is a good motto; but, "live and help live" is better. Never forget that he or she who helps others to live, will be helped. God himself has promised that, and He fulfills His promise every hour.

A truth expounded in the Bible and daily demonstrated is, that the way to get is to give, and the way to lose is to keep what you have. In the Scriptures, sowing is distinctly compared to giving. It is written, "He that soweth sparingly shall also reap sparingly, and he that soweth bountifully shall reap bountifully," and this the apostle uses in direct reference to money. Remember, the explicit directions of the Bible are that the way to get is to give. A greater than Solomon said, "Give and it shall be given unto you, good measure, pressed down, shaken together and running over shall men give into your bosom."

"It is more blessed to give than to receive." That being true, to which all can testify who have had both experiences, the question for us to ask is, not how other people are treating us, but how we are treating other people; not what we are getting from our fellow-men, but what we are meting out to them.

To him who receives, nothing is promised; but on him who gives, great blessings are to be poured.

"What is grace but giving?" says Bishop Vincent. "God's grace in us—the giving of ourselves, the giving of our powers, the giving of our all to humanity."

So clearly has the law of giving in order to get been demonstrated, that systematic giving is the rule of many prosperous business houses. It is believed by not a few, that the practice of tithing always operative among the Jews, is the spiritual secret of their universal success in business. The word tithe, when used in the

Bible, always means *tenth*, and is never used in any other sense. Over and over again, by different writers, it is most distinctly asserted that "the tenth is holy unto the Lord." The prophet Malachi, the last under the old dispensation, and in some sense the one who ushered in the new, used this significant language concerning tithing (Mal. iii. 10, 11, 12): "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open for you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it."

We have the Scriptural promise that if we are faithful, and pay God ten per cent. regularly, or as the Bible puts it, "bring all the tithes into the store-house," He will give us both material and spiritual blessings.

We pay God *one-tenth* by giving that much to benevolence and religion. Remember, it is only *paying* our proper dues for His help in our business. Outside of that, we still have nine-tenths left from which to make gifts, if we wish.

In a dream, Jacob formed a partnership with God, promising Him one-tenth for His help. Ten times did Laban change the manner of divisions of the flocks, because Jacob's share always increased the most, after that dream.

Very particular were the scribes and Pharisees, as well as were the Jews, about tithing their earnings. They carried it out even in the most trifling matters, tithing the very herbs. Without doubt, they were faithful to the practice of tithing because they knew there was money in it.

A book has been written to show the benefits of tith-

ing, by one of its advocates. It is entitled the "Path to Wealth," and contains the experiences of a number of persons, men and women, and of different classes, who made the experiment for several months before testifying to its efficacy.

Its author says :—

"I affirm that there are more promises of a material character in the Bible, promising those who keep the commandments material blessings, than there are promises of a spiritual character. I do not state that material prosperity in itself is to be compared in importance to spiritual prosperity, for one is dross and the other is gold ; one is the bubble on the ocean, and the other is the ocean ; one relates to time and the other to eternity, and there is no comparison. But for some reason the Bible gives greater prominence to the earthly advantages of obedience to God than does much modern religious teaching. The reason is probably found in the fact that our material condition very greatly affects our spiritual advancement, and that of the world.

"I affirm that God promises to give us health and wealth if we will pay Him our tithes. He promises to fill our barns, to give us houses and lands, to make our business successful, to protect our families. In every way blessings of a temporal character are promised to those who will keep this commandment of paying ten per cent. to His cause.

"I believe a case is yet to be found of a man paying his tenth to God who did not pay every other man one hundred per cent., and who has not been prospered as a result of his tithing.

"I state, having the Bible to back me, and all the experience available to confirm the Bible, that a man who tithes his income, be he rich or poor, takes God into partnership, and God becomes responsible for that man's financial success, and pledges His word that he shall be prospered with earthly or temporal advancement. 'Honor the Lord with thy substance and with the first

fruits of all thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.' These are rich and precious promises, and they will be fulfilled only when we comply with the conditions and pay our tenth to God. These promises are literal and material; they are for here and now; they are to be enjoyed on earth; they challenge us to a contract or bargain with God. As stated before, He promises money for money. 'You pay Me a tenth,' He says, 'and I will give you earthly and material blessings.' These earthly blessings are also invariably accompanied by great spiritual comfort and enlightenment.

"I do not think the Bible means that every man who tithes shall become rich; but it does mean that every man who does so shall be well cared for; and experience proves that most of them are in comfortable circumstances, and not a few of them are rich. It relieves a man of all anxiety as to his earthly sustenance, for the word of God is sure, and He will honor those who honor Him. He who cares for God's cause and appropriates to His service one-tenth of his income, shall never lack a tenth to give.

"It is always safe to do what God bids us, without asking questions, but more particularly is this the case when experience bears such unequivocal testimony to the profit of keeping this command, 'Verily Godliness is profitable unto all things having promise of the life that now is.' The Bible distinctly says, 'There is that which scattereth and yet increaseth; and there is that which withholdeth more than is meet, but it tendeth to poverty.'"

It is easy to see that tithing systematizes one's benevolence, and that has its good results, material and spiritual. It helps to keep the mind orderly, and so saves time and trouble. It keeps the soul alive to the needs of others, in closer contact with the spirit of benevolence and therefore uplifts and ennobles it—not fitfully but

continually. It gives one the feeling of obedience to God, which brings one nearer all good than anything else. Tithing also gives one confidence in the success of a business. It imparts to one who practices it a feeling of strength, because God becomes one's partner. It helps us to depend on our spiritual Father, who has never yet disappointed those who confided in Him.

Those who have testified to the good results of paying one-tenth of their net income to God say that, though they began to do so from a sense of duty, they continue the practice from a sense of pleasure and profit, and that it has stimulated their love of the good and awakened them to a knowledge of their one-ness with God and responsibility to their fellow-beings as nothing else has done. Those who persevere in it say it has taught them to realize in an unspeakable sense that "it is more blessed to give than to receive."

A philosopher of to-day says: "It is not what we give to God, but what we keep from Him that makes us poor."

The tithe is the seed-money of wealth. Is it strange that Infinite Intelligence has so arranged it that giving is the true way to get? By giving we are saved from selfishness, the most destructive of all sins, and our hearts kept tender toward the poor, who become our providence, as well as we theirs.

Watts, the famous painter, painted a picture of a recumbent figure shrouded in grave-clothes. At its feet is a heterogeneous *débris* emblematic of the ruin of all that man usually strives for in the world; but at its head is a wreath of evergreen laurel representing that which endures. The motto of this picture is, "What I spent I had; what I saved I lost; what I gave I have."

# XIV.

## ECONOMIC BLUNDERS AND BENEFITS.

### OVERCROWDED PROFESSIONS.

THERE are still several occupations in which women almost invariably receive less pay than men, no matter how excellent their performance. Teaching in the public schools, stenography, telegraphy, book-keeping, clerking as saleswomen, and various kinds of office-work. Florida and Indiana are the only states in the Union that pay their women teachers as much as their men. In some of the other states women receive only half the salaries paid men for the same service, while again in still others they receive three-fourths as much.

This unjust custom probably had its origin in the fact that when women began to teach they were less fitted than were men for the work, because of their more limited opportunities for obtaining an education. Also from their attitude, as well as the density of the prejudiced public mind, it was scarcely conceivable that they were in the work "to stay." It was supposed they were playing at the business until they could marry. Their efforts were not taken seriously, and, indeed, they themselves were imbued with the idea of the transitoriness of their professional career. Then, too, popular opinion

always insisted that women were supported to some extent at least by their male relatives, no matter how many evidences there were to the contrary. That was the custom, and any exceptions were ignored, especially by school boards, who, by making their remuneration disgustingly low, did what they could to discourage any attempt at self-support on the part of women.

It is easy to understand how this scale of payment came about; but the question is, What is the remedy? Well, there is a remedy, and it is simple enough. It is this: *Don't enter these overcrowded professions! Being already in, get out as soon as possible.* Now that all avenues of employment are open to you, there is no excuse for rushing into such as have no promise in them.

Don't be tempted by the prospect of a little ready money at the end of every week. A salaried situation, even a good one, is by no means the best thing for you, as I have repeatedly said elsewhere. If you stay in it too long you will lose the power of doing business for yourself. Look about and find something to do in which you can build up—something, if possible, which will be your own when it is built. If you buy or rent a piece of ground and raise vegetables nobody will, because you are a woman, offer you less than the market price for a bunch of onions. If you operate a bakery nobody will expect you to sell bread cheaper than the male baker on the corner. Your vegetables or your bread will have their prices fixed by their excellence, not by the fact that you are a woman.

Do not forget that a Massachusetts school committee in its printed report, in alluding to a certain appointment, said: "As this place offers neither honor nor

profit, we do not see why it should not be filled by a woman." Make it a point to keep out of places that offer "neither honor nor profit."

## MISFITS IN PRODUCTION.

There is a story of a cobbler, who, having only leather enough to make one pair of shoes, and no money to buy more, made the shoes, but could not sell them because they were "misfits," the trade name for whatever fails to suit the orderer. The poor cobbler was ruined by a single misfit.

Misfits in the way of production are the rocks on which many a striving woman's bark goes down. A look inside some of the woman's exchanges is convincing proof that mistaken industries are largely responsible for the impecuniosity of some very worthy workers. The knowledge that would enable women to know what to produce that would be saleable is not well diffused. The overwhelming desire of many, to put in their time creating unacceptable articles, is little short of madness. Misproductions represent lost time united to heartache and disappointment. Misfits in any direction are dead stock.

How to overcome the ignorance of many willing workers, so that what is useless may not be offered, and what is desired and demanded may be readily and profitably produced, is a question which can be answered correctly by each woman, only, for herself, taking into account what she is capable of doing and what the world wants, as she understands it.

One way to avoid ruinous blunders in the matter of misfit productions is not to do what many others are

doing. Also, produce a necessary article, not simply one of the pretty, useless things which people buy only when they are in a humor to be prodigal of their money. Such things can be sold at times, but there is no real demand for them. Their sale must depend on the caprice of the moment and the plethora of the purse.

Women must study the real wants of the world, and not waste their time supplying the fitful artificial ones. They must inform themselves, as men do, on all matters pertaining to the demands of the public, its tastes and whims; what it wants bad enough to pay for, and what they can do toward supplying its wants. To do this, a woman must keep in touch with life in the aggregate—the life of the multitude, the life of the world. Any day, while reading her morning newspaper, she may find light on the dark question of how to make a living. Such light can come only by taking advantage of every opportunity to know how other people live. Beware of getting into a corner and staying there. One of the beneficent arrangements of Divine intelligence is, that to sustain ourselves we must come in contact with each other, thus making seclusion and success absolutely inimical.

## ASKING FOR WORK.

In asking for employment, don't act sheepish or ashamed. There is no more reason for you to be humbled thereby than there is for the person whom you ask to be so. The business world is simply a great exchange. You offer to exchange your work for money. He exchanges his money for your work. There is no reason for either to be abashed. It is a mere question of need and supply, which is the foundation of all business.

Be modest without being shrinking; be confident without being offensive.

Be sure you are competent, and then don't hesitate to say so.

If what you ask for is to be learned, show that you are anxious to learn it.

Be as brief and to the point as possible. Don't explain or refer to your necessities. If you do, you will bore your hearer and injure your own cause. An employer will not hire you because you are in need, but because he needs you.

Take "no" for an answer without parley. The business man's "no" can't be turned into "yes" by argument. He knows his business better than you do.

Make your appeal direct to headquarters—that is, to the person in authority, and not a subordinate, who has no power to help you.

Don't fail to be polite through every discouragement. If you should meet with a rebuff or rudeness, don't lose your temper in consequence. It isn't worth it. The lesson in self-mastery will be valuable to you.

Don't expect rebuffs, or act as though you expected them, and you will be less likely to receive them.

Don't make up your mind to failure before you begin. That is to invite failure.

Keep up your courage. Don't let any number of disappointments depress you. If you meet with a succession of "noes," take it as a sign that you are not to have that which you have been seeking, but are destined to have something very much better some place else. Remember there is something good for every one who earnestly seeks it. You are *sure* to find it if you keep in a confident frame of mind and keep your eyes open.

How many persons have looked back and been grateful that they did not get the particular situation they had set their hearts on?

"There is good for me, and I shall have it," is a motto to remember and act upon.

## FINDING NEW INDUSTRIES.

New conditions make new occupations. Many women find employment with the institutions which supply newspaper notices of themselves to actors, authors, politicians, and other persons of prominence. This, a totally unknown industry a few years ago, has now grown into a great business, with thousands of subscribers and hundreds of employés, men and women. It is said to have been invented by an American who was starving in Paris. While racking his brains for a means of earning his bread, he saw a well-known artist pay a franc for a newspaper which cost two sous. This interested him so much that he made efforts to find the explanation. The buyer was an artist, and had promised the keeper of the news-stand a franc for every paper containing a mention of his pictures or himself. She searched the papers for him every morning, and, during the picture season, reaped quite a little harvest. Acting on this hint, the American worked his way to London, bought copies of the daily papers, clipped out the notices of artists' work, and peddled them from studio to studio. His business increased from day to day, until now this "Universal Compendium of the Press" is an important feature for all public persons, here and abroad, and a fortune for its proprietors. Its inception is a hint to women to be watchful for new opportunities, and ready in taking hold of

them. The genius which can see a new field in time to be the first to occupy it has fortune at its feet.

The struggles of women for subsistence in industrial pursuits have arisen mainly from the fact that instead of seeking for new fields of employment, the tendency has been to crowd more the already over-crowded ones which are suited to their tastes. As an explorer of new industrial territory woman does not shine. She has been too timid and too anxious not to be thought "queer" and "mannish." The foolish fear of doing something original or unusual has kept thousands of women in the traces of poverty all their lives.

### SHE CAN DO WHAT SHE WILL.

When Harriet Martineau visited this country in 1840 she found only seven occupations open to women. Now Massachusetts alone boasts of three hundred different branches of industry in which women can earn from one hundred to three thousand a year. There is really no occupation closed to women. They can do any kind of work they have the ability to do, and no hue or cry will be raised over it, even if they should invade such purely masculine fields as putting down pavements or building bridges. Now, more than at any other time in the world's history, is woman mistress of her own destiny. Her limitations come from within, not from without. What she wishes to do she can do, if her will is strong enough. Her day of complaint is over, if she so determines.

### DON'T TALK ABOUT YOUR BUSINESS.

A wise woman will not talk about her business to any but her close friends, those whose interests and

motives are identical with her own. Being sure of their co-operation and sympathy, a discussion of business plans is wholesome, and engenders new ideas. Mind acts upon mind and sparks of light flash out. Sympathy is awakened, and sympathy is force. In such a talk all discord should be avoided. It not only affects the persons unpleasantly, but affects the business as well. Harmony is power of a character so tremendous that, if realized by every one, the secrets of the universe would soon be revealed.

To tell one's plans to everybody is to defeat them. It is not too much to say that indiscreet babbling of what you intend to do means failure. By this means your ideas get into the "mental air," and are wafted off to other minds who act upon them at once, perhaps, while the one who sent them forth is merely getting ready to put them in operation. When she is entirely ready she finds herself forestalled. Somebody is in the field ahead of her with her idea, full-fledged and operative. Then she wonders how the other woman happened to think of it.

Aside from considerations as subtle, indiscriminate chattering of your methods and plans weakens you in the respect of your friends. Instinctively people feel that a babbler, one who cannot contain herself, is a person of feeble mental strength. The Jews are said to be very careful on this point. They regard it as inviting ill-luck to talk of their affairs to any outsider. In matters of business silence is literally golden. It means continence of force.

What would be thought of the military chief who told his plan of attack broadcast, or the lawyer who made a sieve of himself for his clients' secrets to pass

through? Don't forget that "a man's word is his only burden." In business it often becomes particularly heavy, if it is a foolish or indiscreet word. It is safer and in better taste to tell of what you have done than of what you intend to do. Your deeds can then give weight to your words, but there is a chance that you may fatigue others.

### EARLY-BIRD WISDOM.

She had lived long, learned much and thought much, and this is what she said of successful people:

"It is my belief," she said, "that the people who succeed in life are always early risers. I have thought on this subject often, and have made a point of finding out the home habits of successful men and women. With few exceptions they all get up early, and are busy at something while those who complain of poverty are still sound asleep.

"There are good reasons why this is so,—some patent to all observers; others too fine to be seen on the surface. In the first place the late sleeper is a self-indulgent person, largely under the dominion of his bodily sensations,—a weakness incompatible with getting on well in the world. Loss of time is not his only loss. Each concession to his ease-loving instincts robs him of some of his ability to be lord of himself,—a loss no one can sustain often without very unhappy consequences.

"Then, though I cannot explain them, I am sure there are profound causes underlying my simple statement that to be successful one should rise early. Perhaps there is an impetus or vital force in the early morning hours which is caught only by those in movement, and missed by the sleepers. It is reasonable to suppose so. The sun, the great agent of all life, blesses the earth anew every morning when it drives

away the darkness. The birds, animals and all vegetation feel a sense of fresh life each day at his approach; but the sleeper is still in his world of darkness and partakes but partly in the blessing, which is most pervasive in the early hours. This is my explanation of it—though it may not be of the least value or interest to others.

"Early to bed precedes early rising. The freshness and strength that come from ante-midnight sleep is admitted by all. The same reasons for rising early are good for going to bed early. The sooner we go to sleep the sooner we lay down our burdens, therefore there is less weariness to be rested from, and the body is more easily refreshed. Absence of the sun inclines all nature to repose. The influence of the night is stilling. It leads away from unrest to the boundless kingdom of unconsciousness where we lay our burdens down.

"If I were training the young again, I should be more particular than I ever was to inculcate a habit of going to bed early and getting up early. It is sure to bring incalculable gain in many ways.

"A waste of time means a waste of life, for life is made up of time. The successful men in every calling have had a keen sense of the value of time. They have been misers of minutes."

In a recent book an Egyptian wise man, in counseling his pupils, says:

"Sunlight is a benediction, and, next to the noontide, there is no time in the day when it touches with such power as when it first comes above the horizon. At sunset the vibrations are powerful, but not as beneficial. The old adage was based on a great natural law. Early rising brings health and wisdom by a process as simple as that of bodily growth. Our inner senses are fed by a fine magnetic substance of which we are unconscious, and physical and mental conditions are thereby stimulated. If you would prove this some time, ask the brightest and healthiest people you know if they do not rise earlier than those about them."

# XV.

## A STORY AND A SERMON.

### POLITENESS PAYS.

THE soft answer not only turneth away wrath, but attracteth the mighty dollar. Nothing is more potent for success in business than politeness. Good manners are externalized kindness. Back of them is the spirit of the golden rule. That is why they bring so handsome a financial return. Politeness pays, pays exceedingly well, while rudeness invariably costs dearly in the long run, and occasionally in the short run too. Politeness pays her who exercises it first of all in building beauty and strength in her character and increasing her self-respect, and that increases her happiness.

No one gets either pleasure or profit out of rudeness and discourtesy. Everybody knows this, yet many fall into the wretched habit of giving way to ill-temper and impatience at any provocation, however trifling.

A habit of politeness is as good as a gold mine for bringing in money. And it costs nothing but a little self-mastery. After the habit is formed no one addicted to it would exchange it for the privilege of going into "tangents" at will.

It is charged against women that in business they are less patient and polite than men. Perhaps they are

often more nervous, more irritable, and possess less self-control. This being the case it is all the more necessary for them to set about the work of improvement in this direction. No proprietor can afford to treat either customer or employé impolitely. The humblest person we encounter is entitled to kindness at our hands. His influence may be weak, but it goes to make up that curious force we call public opinion, and can help or hurt us to an extent we do not dream. Besides, the humblest of to-day may be the highest to-morrow.

Gentle words are great powers. They go forth to bring us friends and fortune. Whom do we love best? Not always those who do the most for us, if they accompany their gifts and favors with rebuke or cold manners. Naturally our hearts turn most fondly to those who have always sweet and gentle words for us, though they give us nothing else.

Spoken words are thoughts expressed, and thought is creative. To whatever extent we are able to guide and control thought we shall be competent to govern in matters of tremendous importance.

The foolishness and destructiveness of hasty and impatient speech cannot be told. The burden of one's word is the greatest of all burdens. Purify your speech of anger, irony, vindictiveness, hate, cruelty, slander, or fault-finding, until not even in the tone you employ is left a shade of these evils. When you have done this you are already well into the kingdom of righteousness.

In business more even than in the home, is there great need of self-mastery. The attrition is great; there are many irritations and provocations to anger,

constant contact with the public makes it necessary that one should be most watchful. The first step to self-mastery is control of speech. This creates the power to guide the thought. Persisted in, this will drive away anger and impatience forever. Only he who is lord of himself is fit to rule others.

A business life is a great discipline for woman or man. Nobody can afford to be impolite. The following story, taken from a newspaper, is one instance out of thousands where he who dealt out discourtesy had his bitter bread returned to him after many days :—

"It was about two months ago that I went to Young's to lunch, one day, feeling overworked, tired, and cross, I suppose. Looking up and down the tables in the part of the room where I always prefer to sit, I saw one table where there were two empty chairs, one of which, however, had been turned down by a quiet-looking man with a black beard, who sat at the table. I took the other empty chair, and ordered my lunch.

"Just as I had begun to eat, a friend of mine—Perkinson of Milk Street—whom I wanted to see very much, came in and walked down past the tables. There was a business matter between us which I was anxious to consummate. I was also anxious to keep at my lunch. I looked at the chair that was turned down, and it struck me that my neighbor's friend, for whom he was keeping the place, was a long time coming in. I have told you already that I was a little cross. So I quietly turned back the chair and invited Perkinson to sit down, whereupon the man with the black beard looked up in surprise.

"'I was keeping that chair for a friend,' said he.

"'It strikes me, sir, that your friend is a long time coming,' said I, ill-naturedly, 'and I don't think any one has a right to retain a seat to the exclusion of everybody else.'

"The black-bearded man said no more, though he

looked me over carefully, and Perkinson sat down. Presently the other man's friend came in, and the black-bearded man got up, had his dishes removed to another table, after some bother to get hold of a waiter, and they sat down together, while we went on with our lunch and our business.

"About a month after that there was a matter of some $1,000 difference in a transaction between a man in our trade and myself, and we agreed to leave it out to arbitration. We each selected our man, and they selected a third, who wasn't known to me, but who was said to be a very fair man. I had my side set forth in good shape, and knew I should have won the case easily enough. But when I went in to see the arbitrators, and gave a glance at the third man, my heart sank. It was the black-bearded man whose chair I had taken possession of at Young's. Now I believe that that man may have been fully resolved to decide the case on its merits, but I don't believe that he or any other man could have done so under the circumstances. My rude act stuck in his crop, that was all. He decided dead against me, and served me right. I shall always believe that it cost me just a thousand dollars to turn back that man's chair."

## ALL DOORS WILL ADMIT YOU.

In an open letter to young girls, Jeannette L. Gilder, well known in New York journalism, points the sure road to prosperity. She says:

"The young women of to-day do not realize their opportunities. They should have been born yesterday to do that. The world is now just as much their oyster as it is their brothers', and some of them will prove more skillful in opening it. I do not know of any walk that a woman cares to enter that she would now find closed to her on account of her sex. If she has the business sense she needs nothing more. Opportunity is

a good thing, but a determined woman will make it for herself if she does not find it at hand.

"I believe that men and women are on a pretty equal footing, except, perhaps, in the matter of physical strength and powers of endurance, though even here I am sure a great many women can hold their own with their brothers.

"If I were one of you young women, just starting out in life, I would not ask any consideration on the score of sex, but on that of work only. I would make up my mind that the strongest objection that is made against women workers—want of thoroughness—could not be made against me. I would adopt the career of my choice, and devote myself to it with as firm a determination to succeed as though there were no such thing as marriage or giving in marriage. Your work, if you undertake it, should be no stop-gap between the schoolroom and the altar. Not that you should not marry if you feel so inclined, but you should not take up any business saying, 'Oh, well, I suppose that I will get married some day, and this will do till then.' Whatever you do, do it seriously and with your whole heart. As to the line of your work, you must be the judge. Everything is before you. You have only to choose, but you must choose from the heart. Do the thing you feel the most impelled to do, for that is the thing you will do the best.

"I would, however, warn you not to be easily discouraged. It will be a hard fight for you, just as it would be for your brother, for while there are no lines of work you may not take up, there is no royal road to any one of them. You are fortunate, not only if you do not have to begin at the bottom, but if you do not have to wait some time before you can begin at all. All doors will admit you, but they are not all standing wide open. Choose carefully, and then knock loud and long if necessary, and you will be heard and admitted if you have chosen wisely.

"Do not forget, however, that it is well to know

something about the management of a home, for even 'girl bachelors' cannot afford to be at the mercy of incompetent or unscrupulous people any more than married women can. Domestic economy leads to happiness, if not to wealth. Live within your means, and put a little nest-egg aside for a rainy day."

# XVI.

## SAYING AND DOING.

### THE POTENCY OF FAITH.

THE things we say influence our destiny quite as much as the things we do. Words are very potent for good or ill. They are the vehicles of thought, and thought has substance. "Thoughts are things." Because of this potency of words, be careful how you use them. Don't go about saying that you know nothing about business. As sure as you do others will take you at your word and hold you in contempt, or impose on you. In every way it will militate against your success. Perhaps you may know little or nothing about business, but it is not necessary to say so; you can learn. A law governs the use of words. There as elsewhere that which you sow you shall reap. If you assert that you have not a certain quality, you are diminishing the little store of it you may be possessed of. While, on the contrary, if you use what you have and assert that you have it, more will be given you. Strange law, indeed, but true. Use increases the store and disuse and disclaiming decreases it. Better say, "Yes, I can do it. I am sure I can do it." With the very assertion of ability you feel added power. Think and say of whatever you are trying to do that you can do it as well

as anybody in the world, and you will soon be able to do so. Within ourselves, within each one of us, lie possibilities undreamed of. There is nothing, absolutely nothing we can not do if we deliberately set our will to do it and hold steadily to our purpose.

Faith is as necessary in business as anywhere else. It is a purely spiritual quality, and business is an expression of spiritual activity, as are all other forms of energy chosen by mankind. To do anything, great or small, we must have faith that we can do it. By faith are born all inventions, all achievements. First, the wish to do a thing, then the faith to do it. These two potencies united accomplish all that man has ever accomplished. Remember that, and be careful not to put out a word that would help to disintegrate either your desire or your faith. Every time you say, "I don't believe I can ever do this thing," you are making the way more difficult for yourself. But whenever you say, "Yes, I am sure I can do it," you are making the way easier. Remember that faith, as a grain of mustard seed, is success in all undertakings. "Faith is always the *substance* of things hoped for, and is the power which enables us to successfully accomplish every act of life."

## THE INDUSTRIAL EDUCATION OF THE FUTURE.

Liberal education in the future will not consist solely of memory-cramming. The hand, as well as the head, will be educated in both men and women. A distinguished educator, Daniel C. Gilman, of Johns Hopkins University, says:

"The experience of a single generation in the systematic development of manly sports gives us reason to

believe that, if during the coming decades, colleges would encourage hand craft, as they have been promoting arm craft, leg craft, and chest craft, corresponding gains would be secured."

Health and beauty walk hand in hand with skill and strength, and scholarship and learning make up the noble companionship. The work of the head must be supplemented by the work of the hand in a really liberal education. No phase of culture so deeply concerns the future welfare of the race as that of industrial education. The day is almost past when either men or women whose hands are unskilled will be considered educated, no matter how loaded their memories may be with text-book lore.

Great development of character comes from the intelligent use of the hands, which were not given us to look at, but to use.

## DON'T WATCH THE CLOCK.

Edison, when asked by a young man what rule would best insure worldly success replied, "Don't watch the clock." There is greater wisdom condensed in that sentence than appears at a single reading. The boy who is anxiously looking forward to the quitting hour is not apt to please an employer. He makes the mistake of being afraid of giving too much. Also, if he watches the clock, his mind is not wholly on his work—he is giving what he is doing but a divided interest, a part of his mind. Nobody ever is anything but a mediocre who does that. The "get-there road," must be traveled earnestly, not indifferently. The walker thereon must set his steps at a brisk pace, and saunter not. Nor is this difficult or unpleasant. Any one who tries

it will find a far greater pleasure in earnest work than in trifling. Sweet is well-earned repose. To be honestly tired brings its own reward.

### WOMAN AS A CONSERVATIVE FACTOR.

In one of the World's Fair Congresses, Mrs. Henrotin, of Chicago, while discussing the subject, "Women in Finance," said:

"Many of the great financial difficulties of the country come from the fact that the women realize in no manner its financial condition. It is imperative that woman now take a new stand in the financial world, and should be informed as to the financial condition of the country, and not only that, but she should have the sense of responsibility which would make her attend the meetings of the institutions in which she holds stock. There is a large number of intelligent women in this country owning great financial interests. These women would make excellent directors; with a little exertion they could acquire the requisite knowledge of finance, and then relieve the men of some of the tremendous burdens from which they now suffer. If once the feeling of moral responsibility toward the financial interests of the country could be aroused in woman, it would be greatly to the advantage of the country. *She hates to be in debt*, and extended lines of credit present no charms for her. She would be a tremendous conservative factor could she once undertake the management of financial affairs."

### FOUR FORTUNATE DAUGHTERS.

The following story, from the New York *Sun*, one of the best newspapers in existence, may help to make some other mothers wise in the same way.

"There was once a wise mother. This does not mean

that the species is now extinct, though some cynical people, whose top hair is somewhat thin, support the idea. The wise mother was the wife of a prosperous father, who was a successful Liverpool merchant. She was also a descendant of one of the oldest and proudest families in England.

"Associated with this father and this mother in the business of family life were four daughters. There wasn't the least prospect that any one of the four would ever be called upon to earn her livelihood, but it was right here, nevertheless, that the mother's wisdom asserted itself. The eldest daughter received a musical education which in itself would have brought her a good income. In addition to this she served an apprenticeship to a confectioner and pastry cook. She paid a heavy premium for it, but the things she learned to make would have warmed the heart of the coldest critic to praise.

"The second daughter was initiated into the mysteries of clear starching, so that her laces and kerchiefs and other dainty fabrics were the envy of all her friends. This wasn't enough to satisfy the wise mother, however, and this daughter, in her turn, "served her time" at a large outfitter's, whose business was almost entirely with India and the colonies. In that business success depended not so much upon the workmanship of the goods as upon the manner in which they were packed. This wise woman's daughter learned how to pack everything, from a tailor-made gown to Venetian glassware.

"Incidentally it may be mentioned that, in packing for long transit, gloves were put into bottles and sealed up with wax, like so much catsup. This is because otherwise the thread would become rotten, causing the gloves to rip. Thus were two daughters armed against fate and fortune by the forethought of their wise mother. But there remained two more to be cared for, and one of these was delicate and threatened with the loss of her eyesight. She was encouraged to study vocal music. This was to strengthen her lungs, and as she could practice all day long if she chose in a darkened room it did not tax her eyes.

"The fourth daughter, much against the will of the wise mother, was as bent on studying to be a governess as the famous frog who felt a settled inclination toward wooing. The mother wanted her daughters to be proficient in directions where their talents would shine with a peculiar lustre because of the scarcity of competitive lights. But if her daughter was determined to be a governess she should be one whose right to supremacy none would dispute, so a special tutor was engaged to coach the young woman in university studies. Music and drawing were added, not as accomplishments, but as means to an end.

"Of course, all of these four daughters might have found their lines lying always in pleasant places, and in that case the extreme wisdom of their maternal training would not have been so palpable. But it happened that the governess, after the lapse of some years, found it necessary to earn her own living. She at once secured a position at a salary double the usual amount paid. This was followed by teaching the congregated children of several families who sought for superior services, until finally she had one of the finest schools in that part of the country.

"Thanks to the wisdom of that mother every one of her daughters could have made a good living had the necessity arisen. Except in the one case it did not arise. But the training they had received was by no means lost, even in the fortunate places that fell to their lot."

# XVII.

## THE ALLUREMENTS OF SCIENCE.

### WOMAN IN MEDICINE.

THE woman doctor of to-day travels a smooth road in comparison with that of her professional sister of a couple of decades ago. Pioneering in medicine for women is over —at least the roughest of it. Formerly, the woman who chose to become a physician experienced great difficulty in getting a medical education, and had the sentiment of the public against her besides. Now the doors of the schools are open to her, patients are waiting for her, and the public accepts her without an antagonistic word.

The first woman doctor of note in this country was Harriet K. Hunt, of Boston. She was educated in her profession by private instruction and began practice in 1835. Twelve years afterward she applied to Harvard University for admission, but was not admitted. Three years later the faculty were willing to receive her, but as the students objected, she declined to attend, and continued a successful practice in Boston for more than a quarter of a century.

Now nearly three thousand women practice medicine in the United States, and most of them are more than ordinarily successful. It may be said of the woman doctor, as of the little girl with the curl: "When she is good, she is very good, indeed."

One woman in England has been appointed house surgeon in a children's hospital, the first of her sex to hold such a post in London. Nine male candidates for the place were vanquished by her superior qualifications. She is both "Bachelor of Medicine" and "Bachelor of Surgery," of the London University. Paris, for a time, had a woman medical examiner of girls in its municipal schools. The examiner's duty is to see that the girls are not overworked, and that they get through their studies under sanitary conditions.

The time has gone by when woman's right to heal the sick admits of any question. Discussion has given place to acceptance. The woman doctor is not standing without, asking if she may come in. She is already in, and as a general thing, too busy attending to her duties to talk about her rights. The fact is, with the exception of suffrage, which she cannot take until she is allowed to do so, woman can have whatever rights she chooses to take. The taking, however, is not always easy. The price has to be paid. If she is willing to pay, she can have what she wants.

In hospitals where a large proportion of patients are women, the woman physician is a great blessing. Rhoda Gale, the woman medical student in Charles Reade's "Woman Hater," in describing the clinics at the infirmary, says: "We held a little aloof from the male patients, we stood behind the male students; but we did crowd around the beds of female patients, and claimed the inner row; and, sir, they thanked God for us openly."

The extension of medical education to women, which began a dozen years ago, is increasing the number of woman doctors and enlarging the public's appreciation of them. The only reasonable excuse for the prejudice

formerly existing against them was the inadequacy of their training, for which they were not to blame. Now wherever there are medical colleges admitting them, a colony of women students will be found, as sincere and earnest as any of the privileged sex, and far less noisy and uncertain of conduct.

The woman doctor goes through severe discipline to qualify herself for future usefulness ; but if she is possessed of genius for her work, and applies herself to it zealously, she will achieve enviable financial independence.

To begin with, she should have strong predilections for the profession—should be a born doctor, not a made one. This is the only kind that ever succeeds in the true sense of the word. A genius for healing and helping underlies all the training of the greatest lights of medicine. Next to that, good health and a stout though sympathetic heart are most essential, granting, as a matter of course, that the head is duly supplied with brains. In this calling more than any other, perhaps, the higher or subjective senses need to be developed, though of this the schools have nothing to say.

A good preliminary education previous to entering the medical college is indispensable. A practitioner of either sex who spells "physician," "fisition" as did a male doctor of some eminence not ten years ago, would not inspire confidence. Learning commensurate to the need of the times is demanded. The doctor's education is never complete. If she is true to her highest duty, she never settles down to contentment with her acquirements. That would be to place herself in the ranks of the commonplace. She knows no age, because she is always studying and acquiring knowledge. This

keeps her young in person and as fresh in mind as the new graduate. Nor does she study in books only. She is alive to the importance of anything bearing on her profession which another may say, no matter how untaught in science the speaker may be. She knows that the wisdom of the schools is not unbounded, nor is it the only wisdom.

The quality of sympathy, a quality so precious that many place it higher than love—should be cultivated all the time by the doctor. It brings success, and much greater rewards than professional success. She must take an interest in her patients as friends and human souls with whom the casualties of life have brought her in touch, and be all to them it is possible to be. She will often find herself their confessor, with the opportunity of giving spiritual and moral as well as physical help. From their tales of sorrow, doubt or misery she must not turn away. The sick soul often needs healing more than the body. These are the doctor's greatest opportunities for helping humankind. Some spiritual message has she for every one whom she attends. In ways dictated by sympathy and love she leaves upon their minds the perception of their kinship of spirit,—their oneness,—and this has great power to console and comfort and cure.

Truly, the pathway of the noble-minded doctor, though arduous, is not without great compensations, the greatest of which is the spiritual gain from ministering to suffering souls.

### IN DENTAL SURGERY.

In this profession women have distinguished themselves, though so far not in great numbers. They have

no trouble gaining an entrance to the Dental Colleges, and receive exactly the same training as do men. That they have not more numerously availed themselves of these privileges is doubtless owing to the fact that dentistry is so arduous a profession, so full of disagreeable incidents that even the hardier spirit of man hesitates about going into it.

Though the training embraces all features of the science, it is possible for a practitioner to devote herself to the least disagreeable ones, if she chooses. For instance, few dentists in great cities do any extracting. This hideous work is all done by specialists, to whom the other dentists, who fill teeth and make artificial ones, contribute patients. A woman doctor of dental surgery in a New England state employs six assistants. She examines the patient and does the filling, while all the assistants save one, who helps her with the filling, are engaged in making artificial teeth.

The woman dentist's patients are usually women and children. To these she is a great comfort because she is a woman, and because, if she is successful she has tact and sympathy. The woman assistant now considered indispensable in all dentists' offices, is a greater factor in his success than he is always aware of. Patients of her own sex feel comfortable because of her presence. Frequently she is on her way to be a full-fledged dentist. In that case her services are more valuable to her employer, and she is of even greater importance in her character of protector of patients than if she were a mere serving maid, who had no ambition higher than to get her weekly salary. This degree of intelligence fixes her value, and gives her the respect of others in accordance with her deserts.

In the Cincinnati Dental College at one commencement when twenty-six graduates received diplomas, only one was a woman. In addition to her degree she was awarded the highest prize—a gold medal—for excellence in examination, her average exceeding that of the others by eighteen per cent. This has occurred twice at the same college.

In Germany women dentists are practicing successfully in all the great cities. In New York a woman dentist who is enthusiastic about her profession has one of the finest offices and best practices in the city. This is a calling which enables a woman to superintend both home and profession at the same time, the offices usually being located in the houses of the practitioners.

## WOMEN PHARMACISTS.

Until recent years women showed no desire to enter this profession, though it is remunerative and far less arduous than that of medicine, and is one in which she can excel. The Louisville College of Pharmacy was the first to open its doors to women. Now, all the schools of Pharmacy and Chemistry in this country and Europe are open to them, and Louisville has a college designed for women only. Those in the schools of the British Pharmaceutical Association are highly complimented by their teachers as devoted, faithful, intelligent students.

A regularly licensed woman pharmacist at the prescription counter of a popular pharmacy, according to the testimony of her employer, is the most capable, conscientious and responsible assistant he has been able to secure during the thirty years he has been engaged

in the drug business. She keeps the same hours, has the same duties, and receives the same pay as the men employed in the establishment. She is at her post from 8 in the morning until 10 or 11 and sometimes 12 at night, with only one afternoon in the week off duty, and every other Sunday.

In her opinion, the work is of a kind peculiarly fitted to women—the delicate weighing, the accurate measuring, the great caution demanded, the seriousness of even small mistakes, and, above all, the neatness and order required in the preparation of medicines, the making of tinctures, the compounding of pills, are all most decidedly within the woman's province.

"It is not a profession for women who are not interested in their work and willing to give it their undivided attention," she said; "for you can't chatter at your work, and put in strychnine for arsenic, you know, and have it all right; but it is well-paid and fascinating work, for there are some new features every day."

One objection urged against women pharmacists is, that the work is too heavy for them; but the fact is, there is no necessity for a woman going into a cellar to unpack boxes. Men prescriptionists don't do it. Porters or junior clerks take care of such work. There should be one woman pharmacist in every large house, as there are many things ladies don't like to buy from men.

This is a profession in which little capital is required to start in as a proprietor in a modest way. New openings are always ready wherever new towns are being made or old ones enlarged. Let capable women fill some of them.

## WOMEN MATHEMATICIANS.

Although fashions, rather than fluxions, are popularly supposed to be the peculiar province of women, nevertheless women have furnished a very respectable list of mathematical celebrities, even within the last century. Two women astronomers—one of Hamburg and one of Boston—discovered the comet known as Olbers' almost at the same moment, though studying the heavens independently. In our own days, for a long time a woman was director of the astronomical observatory of Rome, which was always famous for the brilliancy of its staff. She was one of the ablest mathematicians of the century, and a member of nearly every European learned society, but so modest and unobtrusive that only a few of her own countrymen knew that the work of the great observatory of the capitol was conducted under the supervision of a woman. A woman filled the mathematical chair in the University of Stockholm many years, much to the surprise of that part of the world who imagine the feminine mind incapable of mastering so abstract and logical a branch of knowledge as the science of numbers in its higher developments and application.

No greater example of perseverance against difficulties can be cited than the life of Mary Somerville, "whose name stands at the top of the scanty roll of women eminent in science." At the age of fourteen a friend taught her some fancy work from a fashion magazine. On one of the pages she saw some strange x's and y's, and was told they belonged to a kind of arithmetic called algebra, but nobody could explain it to her. It was even next to impossible to procure books to study from. At last her brother's tutor bought her Euclid's

geometry and Bonnycastle's algebra, and she set to work to master the contents without an instructor. It was necessary to first brush up her knowledge of arithmetic, which had never been very exact. Indeed, at this time, she frankly said she could not add up a column of figures correctly. She studied at night till there was complaint that she used up candles too fast, and she was deprived of them altogether. Then she began reviewing her geometry from memory at night. The intellectual rank assigned women by public opinion at that time was very low, and any attempt on their part to rise higher was met by prompt and severe disapproval.

Not until she was thirty-three years old, a widow with two children, did she possess a library of mathematical books. This treasure was the reward of a long course of years in which she had persevered almost without hope. She was considered eccentric and foolish even by her own family, and much of her studying had to be done in secret. One of her male admirers accompanied his offer of marriage by a pamphlet on the "Duties of a Wife," with the pages turned down at the narrowest precepts. After her second marriage, her life flowed smoothly, success followed success; the leading scientific men of England did her honor, and she lived to the age of ninety-one, working till the day of her death upon her difficult calculations.

The young woman of the present day has everything to encourage her to make the most of herself intellectually. Schools and colleges are open to her, books are numerous and cheap, public opinion is favorable to her mental development—everything aids and nothing obstructs her in her march onward and upward. All doors are open to her. If she fails to accomplish some worthy

thing, to reach success in some field of action, it will be her own fault. She cannot charge it to the limitations society builds around her, for she is free to do what she will.

A little more than fifty years ago Harriet Martineau had to keep a bit of fancy work at hand to throw over the books she had been studying and the notes she had been making, when callers came. The needle was considered a respectable toy for women, the pen a scandalous plaything.

# XVIII.

## THE LIBERAL ARTS.

### APPLIED DESIGN.

THERE is a school of Applied Design for women in New York City, though not all the world is aware of it. It has been in existence more than two years, and is located at the corner of Twenty-third Street and Seventh Avenue. Mrs. Dunlap Hopkins is the founder, and so successful has been her management, that she was called to England to aid in adding a similar department to the Kensington Art School.

Two hundred pupils are in regular attendance in the different classes. A girl must be 16 years old in order to enter, but there is no age-limit in the other direction, so that there are young girls of 16 and women of 40 or 50 in the same classes. Married women who have been left widows with children to support are thus able to make a practical use of the talents which have served only to form amateur accomplishments.

The list of classes includes those in designing carpets, wall-papers, silk, furniture, book covers, metal work, and others in etching, illustrating, lithography and architectural draughting. The teachers are practical men from factories and architects' offices. Mrs. Hopkins's school is being exactly copied by the Princess Christian in the new London venture.

## DECORATIVE ART.

In this profession, women will excel when the opportunities for study are better for them. Many have strong artistic tastes and true instincts, and some are already making name and fame. Nothing offers greater scope for originality. The true genius will rise rapidly here.

Miss Charlotte Robinson, of England, superintended all the upholstering, interior fittings and decoration of the magnificent ocean steamship, the "Campania," of the Cunard line.

Her story of getting recognition for her artistic ability, ought to be a lesson in patience and persistence to every other woman who aspires. Feeling assured that she had true artistic instincts, and a natural gift for design, she received thorough training in art designing and modeling. In Manchester, her native city, she opened rooms of artistic furniture. For a time it seemed that she was doomed to defeat, for nobody bought from her, and few orders came in. Such orders as she had, however, she executed so satisfactorily that more followed.

At the Manchester Exhibition, she fitted up a place with her artistic furniture, which drew the attention of royalty and won for her the appointment of "Decorator to the Queen." Success and fortune were assured. She became adviser in decorative subjects to the magazine *Queen*, and opened a London branch of her business. She takes orders for the decoration of large hotels, theaters and public buildings, as well as for homes, and is said to be the first business woman to receive recognition from Her Majesty.

A young woman of Chicago is assistant to a popular house decorator. She thinks the employment a capital one for girls, and wonders why more of them are not to be found unrolling wall-papers and coaxing undecided clients to let them suggest schemes of coloring for their rooms. She began as a bookkeeper, but was advanced as soon as her employer found that not only she could, as well as any man, persuade the customers who did not know their own minds to take precisely those goods which the establishment wished to get rid of, but also had an eye for color and patience to find just the thing more determined people had in mind.

A California woman began her business career as a designer of decorations, with a stock-in-trade—as she herself put it—of "a pair of scissors and a reel of wire." Now she has seven young women to assist her in making houses gorgeous with flowers and drapery for weddings or balls. She lends money to other women to enable them to raise the sorts of flowers she most needs, and in many other ways finds the pleasure of helping less happy sisters, which is the brightest reward successful women know.

An artist maiden in an Eastern city caught the fashionable fancy by her graceful sketches of children's heads, flowers and birds, and now has her hands full of orders for decorated dinner cards.

### PRACTICAL PAINTING.

Since so many young women are extravagantly fond of wielding the paint brush, it is remarkable that so few turn this taste to practical account. They spend unlimited time in ornamenting and sometimes disfiguring innocent plaques and unoffending china; but as for

painting a sign-board which would put money in their purse and add to the supply of useful things, they couldn't do it, and never would think of trying. Yet here is an opportunity of handling the brush to some purpose. Why not learn how to letter sign-boards, decorate carts, omnibuses, railway carriages, furniture and every other article that needs the touch of the practical painter?

Surely it is more commendable to do well some brush-work of this kind than to persevere in daubing things which would better be left as they are, since beauty is not always achieved.

## PHOTOGRAPHY.

Why do not more women take up photography? This calling is peculiarly suitable to them, and is one for which the training requires less time and money than almost any other that has as good pecuniary results. As for the demand, good work will always create it. Wherever a photographer is known to make fine and pleasing pictures, his rooms are overrun with subjects. In small towns many persons never sit for photographs because the result is sure to be trying to their vanity. In other words the operator has the unhappy talent of bringing out the worst instead of the best of his subject. He has no genius for his profession.

The good photographer must be an artist as well as a mere picture-taker. This is all that constitutes the difference between one who is overrun with orders, and one who languishes for lack of them. Aside from a thorough knowledge of the practical part of the business, the woman who undertakes it should be full of artistic feeling, and have a true eye for artistic effect. She

should know how to pose her subjects to the best advantage; to make every portrait a picture, for her success depends upon tickling, not mortifying, their vanity.

In no work does the performer put more of herself than in taking a photograph. Although the camera registers the impression, nevertheless she who manipulates the camera gets into it too. This is one of those subtle things nobody can either explain or deny. Unconsciously we put more or less of ourselves into everything we do, therefore the more cultivated and pleasing our personality the more pleasing will be our work.

Photography is almost a fine art. It means something more than turning the camera on a sitter and "taking" him, just as he is, with all his drawbacks thick upon him. The artist immediately sees the best in his subject and knows how to bring it out. The result is the subject is pleased with himself, and that's the secret of getting patronage in any pursuit. Make your patrons think well of themselves. That's what makes some persons get on where all others find the road stony. They have a way of increasing the self-respect of every one they encounter. It is a great, a beautiful, a benevolent art.

Women are clerks, colorists and finishers in photographic rooms, but few take hold as operators and proprietors, though the capital necessary to a beginning is not great. A woman photographer in a territorial city gets ten dollars a dozen for her photographs and has all the work she and two assistants can do. Here and there over the whole country others are doing well in this profession. The only wonder is why more of the most cultivated women do not go into it.

## CAMEO CARVING.

The carving of cameos, now a popular pastime and fad with rich women, might be made a profitable industry. The shells used are known as "black helmets," and are brought from the West Indies. Red and yellow ones are found on the China coast. A shell costs from $2 to $5, and produces three or four carvings. If artistically carved and thoroughly polished they are marketable at a figure by no means insignificant, particularly as there is just now a revival of carved heads for brooches.

Little "gravers" and "scoopers" are used to cut with, several of them of different sizes. The art is one which can as well be learned by women as by men, as is proven by the vogue it is in among the class who have more leisure than is good for them.

The polishing is done with pumice stone, and usually requires more time and patience than the carving. Three separate methods of polishing are the rule—the first with pumice stone and water, the second with pumice stone and oil, the third with fine dust and sulphuric acid.

The result is often beautiful and artistic. As this art can be acquired in a short time, and public taste is in an appreciative mood, some women might find it "available," as the magazine editors say, in polite notes to contributors, in writing of their contributions.

## ARCHITECTURE.

The prevailing belief is that women cannot be architects, because the work involves great physical strength, considerable practice in fooling around on scaffolds and

other decidedly mannish doings. The popular mind is greatly in the dark on the subject of this profession. It cannot separate the designer from the constructor in architecture.

In truth, when it comes to "nice" work, entirely without the rough element, this profession is ahead. As draughtsmen there is abundant work to do for those who can do it well. In Manchester, England, women are employed in making drawings for architects, and in engineering works; and ship-builders on the Tyne find them useful as assistants in their offices.

Several young women have taken the course in architecture at Cornell University, where the conditions are the same for women as for men, with two exceptions. The age of entrance for them is not younger than 17 years, while boy students are admitted at 16, and they, the women, are exempt from military service.

The course begins with simple linear drawing and practical geometry, and includes mechanics, house-planning, the study of building materials and construction, architecture, ancient and modern, warming, ventilation, acoustics, designing and decorating. In the senior year, also, instruction is given in professional practice, measuring, contracts, specifications, etc., thus preparing graduates to enter practical work.

The University of Illinois has graduated young women in architecture.

This profession is, to a great extent, master of the hygiene of our homes, and for that reason should be of peculiar interest to women, who are the greatest sufferers from whatever is defective in them. Frequently the houses are so planned that the housekeeper and her assistants are compelled to take hundreds of steps where

ten would answer, but for the dull perceptions of the designer of the house. In the important matter of closets the brain of the man architect is seldom fertile, because he does not realize the need of them, as do the women members of the family. Convenient places to put clothes and other indispensable adjuncts of daily life, are things for which the heart of woman instinctively yearns, and which, alas! she does not always possess.

The disposition of the *débris* or refuse incidental to the operation of a household is another question not always solved to the satisfaction of the housekeeper by the men who plan and build her dwelling.

## PIANO AND ORGAN TUNING.

Very few women have adopted this profession, though it is one that could be pursued by them quite as successfully as by men, and has more money in it than many callings requiring greater outlay in the matter of preparation. One who has some knowledge of music and a delicate ear and touch could surely find enjoyment and pleasure as well as profit in it. Now that several conservatories of music have tuning departments, the systematic study of the theory and practice of tuning can be undertaken without great inconvenience.

Some who have adopted this profession have done well. It involves enough manual labor to make it wholesome, and needs sufficient mental application to make it interesting. Best of all it gives immediate results, both in the work done and the pay it yields. With the increasing number of pianos sold, the demand for the services of tuners increases all the time, so the

profession is not overcrowded. Many tuners have a list of twenty-five towns or more, which they visit regularly, each town containing from fifty to a hundred pianos requiring their services twice a year. This gives an income of which either man or woman might be proud.

# XIX.

## THE WRITTEN WORD.

### NOVEL-WRITING.

THIS is a subject on which much misinformation prevails. Wild stories of the fabulous sums received by fortunate romancers excite the imagination of the young of both sexes, and lead on to great expenditure of time and stationery, and to final defeat. Even the gifted and famous find the road of letters a hard one to travel. Scott said, "Literature is a good staff, but a poor crutch." They who make of it a crutch walk with uncertain step.

Yet young aspirants, particularly young women, hundreds of them, confidently expect to take up novel-writing as a flowery industry, in which they are sure to reap a bountiful harvest. The truth is, no business is more uncertain, even for the successful.

The conditions of success, briefly stated, are: first, the ability to write correct English, then to have a message others want to hear,—to possess the power of interesting them. Then, the novel-writer must have training. This is sometimes gained through a long period of discouragements and defeats which disheartens all but the faithful destined to receive their reward.

The novel-writer, if she be natural, and not a mere imitator, may win, even if she has nothing new to say.

"Let the swallow twitter naturally, and he will always have friendly listeners," said E. P. Roe, who was himself a fine example of this fact.

The world is always ready to pay well for the best article, whether it be a romance or a dinner. If the novel-writer gives the best that is in her, and then fails to receive appreciation, she can console herself with the knowledge that there are hundreds of other ways in which she can doubtless be very useful to the world.

## NEWSPAPER WORK.

The ambitious young girl sees the newspapers glittering with the names of women writers, and dreams of joining the brilliant throng. That is the career in which she is sure she can succeed, and perhaps she can, as success is often, measured. Yet, in all friendliness, we beg her to think twice before she adopts this profession. It has different grades of workers; but none of its paths are easy, nor are its emoluments magnificent, excepting those which go to the proprietors. Envies, jealousies, and hatreds swarm where men and women dish up the gossip of the whole world.

The first thing the young girl who wants to do newspaper work needs is a chance. Of course she may write something, and if it is timely, or newsy and bright in style, it may be accepted and paid for; but she will never be a full-fledged newspaper woman until she goes right into an office and works just as men do. Then she must not be contented with writing something and passing it over for some man editor to edit—that is to put appropriate headlines on it, and make it in every respect entirely ready for the printer's hands. She must

do that herself, or she is not a real newspaper woman, and cannot fill an editor's position, no matter how much she plays at it.

She must have health, good sense, a quick instinct for that which the public want to know about, and be able to tell it in the best and most captivating way. The art of expression is one she must cultivate always. It goes without saying that she must have an education, the broader the better, for it will come in her way to write of dozens of things she never thought of before. When she has to explain them to the public, she will learn that the same sources of information are open to her that are open to others, and she can inform herself.

The pay will range all the way from ten to fifty dollars a week; but it will be a fortunate chain of circumstances that will bring her the latter figure, no matter what her ability. Now and then women editors have received $3,000 a year; but that blissful period was preceded by years of hard work at much lower pay. The usual income of the capable newspaper woman fluctuates from $25 to $35 or $40 a week; and she has no time to play, either.

The alluring fibs which float through the newspapers about the overwhelmingly large salaries received by certain women writers are believed by those only who are outside the profession. The workers know better. These things are rarely contradicted, because human nature's weakness is to assume to be of more value than it is, and friends consent to help along the delusion.

There is no great fortune in newspaper work for women, or for men, either, unless they are owners of newspapers. It is a shade better than school-teaching, for there is work all the year around, unless you excite

somebody's malice and lose your situation. A new one will be hard to find, no matter how capable you are, because the supply of workers in this field far exceeds the demand.

### NEWSPAPER ILLUSTRATION.

An excellent chance for women who have talent for drawing figures and faces has been opened by the copious illustration which now prevails in the daily press. Every picture is drawn before it is engraved —even the photographs—considerably larger than the printed illustration will be. Then it is engraved, by a rapid mechanical process, on metal.

The newspaper artist receives very comfortable remuneration for his services, particularly when he makes full-page pictures, and is an artist, not a mere draughtsman. The successful caricaturists are so few that money and fame are theirs without question. A few women have been so happy in the manipulation of the pencil as to have all they could do illustrating books and periodicals; but the number is small compared to the many who dabble in drawing.

This is a branch of art which requires special training; but if a woman possess talent for drawing, and her work shows individuality, the training is not difficult of attainment. The demand for this kind of work is greater every day, and will continue to be so until the public outgrows its childish fondness for having everything pictured out for it, leaving its own imagination completely at rest. The new processes of mechanical engraving have almost extinguished the wood-engraver. A few women were engaged formerly in that difficult profession, which requires from five to eight years

practice to perfect them, and is ruinous to the eyes. As engravers, not designers, they did not earn, working industriously, more than $25 a week. Now the newspaper artist can do better than that if she is quick as well as skillful in drawing. If she has humor and can give her pictures a dash of it, as occasion requires, she will make herself more valuable than if she was simply a faithful reproducer of photographs, which is the principal work of illustrators of the daily press.

Every artist who illustrates books has his specialty. Some of this work done by women has for artistic excellence never been surpassed.

## ADVERTISING.

This is a subject which should be of interest to all women of business intentions, because advertising, or letting the public know about what you have for it, is the very corner-stone of business success. The art of advertising is an exceedingly complex one, and must be studied by each proprietor for herself or himself. It is certain that no one can do business who does not let his business be known. The wider the circle enlightened the greater patronage he will receive.

Then, to the woman seeking employment, the advertising business embraces much that is peculiarly her work. If she have the head for it she may operate an advertising agency and place advertisements for advertisers; or she may assist in the clerical work of such a place —She may have charge of the advertising department of a periodical. To do this she needs unusually good business qualifications. Or she may find that she has great skill in concocting attractive advertisements, and find her field of labor in simply writing them for merchants

and manufacturers. Or she may take charge of the advertising of some great house or factory.

The business of advertising has already reached extraordinary proportions, and is destined to still greater extension. Art, history, wit, literary skill, knowledge of human nature are all represented in this business. An editor says:

"In late years the writing of advertisements has become a special feature in journalism—a branch of literature requiring information, and calling for brightness and versatility. The man or woman who has a genius in that direction has a more profitable place in current literature than have many of those who see their articles in magazines or their names on the title-pages of current fiction. The wide-awake business man, who sees the great advantage of space in a newspaper's columns has come to understand the importance of having it filled with matter which will be sure to so attract the reader that he, and particularly she, will look for it every day and will experience a feeling of disappointment if it is not found.

"In the years to come the writing of advertisements which will always attract attention will become more and more a literary employment, since the writer must not only be well-read, but must possess, in a high degree, the literary art of putting things. At the rate this branch of newspaper-making is being developed, the time is not far distant when it will be announced that this or that noted advertisement writer will contribute a special advertisement to a forthcoming issue, for the same reason that publishers of magazines now announce that the next number will contain a story by a famous novelist or a poem by a popular poet."

## THE PUBLISHING BUSINESS.

Of course if a woman becomes a successful publisher, she can gain plenty of money; but ordinarily it takes

money and plenty of it, to operate this business. There are some very successful women publishers, both of periodicals and books, but I know only one who began with almost nothing, knowing nothing of the business when she began, and made a fortune out of it. This is Dr. Alice B. Stockham, of Chicago, author of Tokology. She wrote her book and determined to publish it herself, selling it through agents. She opened an office, and went on till she had sold over two hundred thousand copies of the book. Now she publishes various other books, and does a business that brings a handsome income, and is so business-like in her methods, that her name has most honorable weight in all business circles where she is known. Doctor, author, lecturer and publisher, she has succeeded in each profession to a remarkable extent, and is a fine example of what a woman can do when she puts herself earnestly into her work.

### BOOK AGENTS.

"You want to know all about my business," said the woman canvasser. "Well, to begin with, it is an independent calling, in which I am absolutely my own master and subject to no one's orders; and that is a great consideration. It is equal to being in business for oneself, without half the trouble of having a regular place of business. I have no rent to pay—I mean business rent—for I carry my goods right to my patrons' doors, both for inspection and delivery.

"Then, it is no beggar's trade, either, for I make money. The first year I canvassed I made a thousand dollars; the next $1,800. Since then I have averaged $2,000 a year, and have been at work six years in all. I have bought and paid for a home in that time; and

that is better than most women can do, no matter what their occupation is. Yes, I know I get on better than many canvassers; but I half fancy that is not because I have any more talent for it than others; but because I stick right to the work, and study its points all the time. I don't follow any other person's method, either. I have my own, and it succeeds.

"I am careful never to sell a book that I do not consider valuable. I have to be in earnest when I talk it up. By making that a rule, I can go right over old ground when I take up a new book, and am actually welcomed by most of my old subscribers. Right here in this town, where I have lived all that time, everybody knows me, and nobody shuts the door in my face. I encounter rudeness sometimes, but not as often as you might suppose. Brutality to agents of any class is not common among decent people. Only the ignorant are guilty of it,—ignorant in the sense of not being enlightened on points of refinement, I mean.

"Many canvassers don't like to carry books in which women only are interested, but prefer to work exclusively among men. My own experience is just the contrary. I get on capitally with women, and can interest them every time. The trouble with going among them is that they are often so terribly stinted in money. Some dare not buy a paper of pins, without first consulting their husbands. I get over that, however, by going as much as I can among those who earn their own money. They are always ready to buy a book which has some special message for women, if they read at all, and usually feel that they owe the woman canvasser their patronage, as a bit of business reciprocity, which will not be thrown away.

"I send around index sheets of my books for people to study, and I usually find, when I call, that they are anxious to see the book, and frequently anxious to possess it. I don't believe I bore them by talking about it; I really try to say something interesting, and I never allow myself to think of failure for a moment. The first person I had to win over was myself. I had to get a subscriber in my mind, understand, before I got her on paper. That accomplished, all the rest was comparatively easy.

"I managed to convey, by my manner rather than by words, that I had something she ought to have, and I took care not to seem in a hurry about it. I have made quite a number of friends who take a warm interest in me, and when I have a new book, they help talk it up among their friends. I go clear out to the country sometimes, and have done very well there. Some of the places where I have been several times, they make me welcome, urge me to stay several days, and drum up subscribers for me.

"On the whole, I believe that canvassing has about as much in its favor as any other business, and now that I understand it, I like it, and intend to stick to it."

# XX.

## WHERE THERE IS ROOM FOR MORE.

### IN THE PULPIT.

WOMEN have been permitted to be "ministering angels" wherever there was sickness and work to do that needed their skill, sympathy and courage, but the world has been very slow to let them minister from the pulpit to its spiritual wants. The Quakers are the only religious sect who never drew any sex lines. Their women spoke when the spirit moved them the same as did men, and were listened to with respect and admiration. Some of them made fame as preachers. Other churches, however, for years refused to ordain women as ministers of the gospel.

It is stated that the Congregational Church ordained a woman minister in 1853. The Universalists were the first to admit women to their theological schools. They ordained their first woman preacher, Reverend Olympia Brown, in 1863. Since 1870 the Unitarian Church has welcomed women and pays them as well as it pays its men preachers. In the Methodist Church a few have held pastorates, and isolated cases of women preachers are found among the Baptists. The experimental stage of the work, however, is past. It has been made clear that women do make good preachers and pastors.

The meager appreciation given them by churches has

not kept them from being preachers, however. Modern unorganized religious philosophy has found in them its ablest expounders. Their success in arousing interest in new schools of thought has been amazing. With next to no training as orators they came to the front by hundreds and did an almost miraculous work. They had only their intense convictions and deep earnestness to carry them through, yet many of them have become famous. They meant every word they said, and said it in a way that showed they meant it. The result was it carried conviction. They have the earnestness—the power of expressing themselves earnestly—without which no orator can succeed.

There is nothing perfunctory in their preaching; instinctively they follow the old preacher's advice to the timid young one: "Speak as though it was the last time you were to preach salvation to dying men, and the last chance of salvation they were to have."

The *Pall Mall Gazette* asks why should the pulpit be closed to women, since they have made their way into all other professions? No one can deny that they are excellent public speakers, and the amount of good which might result from their official appointment as preachers and pastors can hardly be gauged. Their devotion to religious work is naturally greater than that of men, and even now, while they are only permitted to wait, as it were, in the outer court, the amount of religious work done by them is quite astounding.

The first woman preacher ordained by the Universalists says of this vocation: "No profession is better suited to the peculiar characteristics of woman, or more consistent with her special duties. In the future the pulpits will be occupied very largely by women. The

proportion of men to women will be no larger, probably not so large, as at present, in teaching. Preaching is a larger kind of teaching. The same causes that now give four-fifths of all the teaching to women will some time give nine-tenths of all the preaching to them."

If the pulpits are not opened to them, that need not prevent their having hearers. This is the day of independent work in all directions. The woman who has a genius for public speaking and a spiritual message to give the world may begin anywhere, without the sanction or aid of ecclesiastical organizations. If she is aflame with convictions and has the art of imparting them earnestly to others, she can gather about her a strong following wherever her language is spoken; she can build her own church; she can make her own rulings. There is always rough ground to be broken in the minds of the multitude as well as on the earth's surface. Though the world has been preached to ever since the invention of language it is still hungry for religious truth, still longs for some message that shall satisfy its yearning soul.

Professor Drummond says: "The amount of spiritual longing in the world—in the hearts of unnumbered thousands of men and women in whom we should never suspect it; among the wise and thoughtful; among the young and gay, who seldom assuage and never betray their thirst—this is one of the most wonderful and touching facts of life."

This being a fact, there is always work for the woman preacher. If she sees a light to guide the spirit, and can make others see it, the world is hers to work in, without regard to the sanction of synods and bishops.

As orators, whether religious or educational, women have great things to do in the coming years. The accomplishment of public speaking is one they should acquire, if possible, no matter what their vocation may be. It will be needed more and more as the religious and intellectual life of society expands.

## KINDERGARTEN WORK.

This noble occupation, though the invention of a man, is almost entirely in the hands of women. It is a branch of education, the most important, perhaps, in the whole range of learning. The kindergarten is the most admirable nursery which the world has ever known from which the human plant will come. It sows the seed of noble thoughts in a virgin mental soil. The plastic mind receives impressions which guide it through all its future existence.

The proficient kindergartener has a capital in her head which can be invested wherever there are little people, and will bring her a quick and bountiful return. This is, perhaps, the only field of teaching not overrun. There is room for many hundreds, yes, thousands more trained teachers. Kindergartens are needed in hundreds of places which now have none. The harvest is abundant, but the laborers are few.

That kindergartening is the best hope for the future of the whole world, no one who understands its methods doubts. It is the beginning of real university work. Its extension will, by the right training of the infant mind, make a new world for us to dwell in. Its method is not the old, lamentable, memory-loading one. It teaches the child to think for himself, to see causes and deduce conclusions. It develops, instead of burdening, his mind, and

builds for him a foundation of character that will nobly sustain the structure of his life, which he will build aright because of its good foundation.

There is room not only for any number of kindergartens, but for many more training schools for kindergarten teachers. Of all professions this has the greatest future, the widest growth before it.

An eminent educator, Mrs. Sarah B. Cooper, of San Francisco, famous in kindergarten work, says: "I believe every mother should be a true kindergartener. That would mean an uplifting and bettering of the race. Every young woman should likewise be a kindergartener. The world needs what has been beautifully characterized as the universal motherhood—that sort of motherhood which feels a personal responsibility for universal childhood; that sort of motherhood which feels that every child has a claim upon her love and tenderness."

## THE LAW.

The legal profession attracts but few women, for the same reason that comparatively few men enter it. Courage, patience and some means of support are needed for years by the lawyer whose clients are all in the future. Besides, it is the most difficult of all professions in which to make fame or achieve excellence. Even the degree of mediocrity is not won without greater effort than many men or women care to make.

One of the few women lawyers answered the following questions:

What need is there for women in the legal profession?

I do not see any especial need or public demand.

Is the profession a desirable one for women?

It is not an undesirable one. It is merely a question of individual taste.

Is it practicable?

Yes,—particularly in the west.

What difficulties must be overcome?

All the difficulties which naturally arise from cast-iron prejudice against it. Men are far more ready than women to encourage it. Women are timid and alarmed. Even if they encourage a woman lawyer theoretically, they will take their business—with rare exceptions—to a man.

What objections are to be met?

The old objections theoretically. Practically the chief obstacle is indifference on the part of those from whom help would be naturally expected.

What natural and acquired qualifications insure success?

A logical mind; careful and rapid habits of thought and action; above all, an inextinguishable fund of patience and of self-confidence.

What expense of time and money is necessary before entering the work?

No less than three full years of study in school or office; though some law-schools graduate in less time, and some states admit to the bar on less study. The school fees are small; about $300 for the entire course in Boston University Law School, I believe, and perhaps $100 for books. If the student studies in an office, this expense is all avoided. It is by far best to combine school and office-training. The only other expense is that of living. There must also be some means of living during the very indefinitely long period of "waiting for practice."

In what departments will woman find the best foothold?

This is entirely a question of personal taste and capacity, just as it is with men—*also of opportunity.* A young lawyer can seldom *choose* a specialty. She (as he) must do what she can get to do, for a long time, and the broader her abilities, the greater her success. Those who can—who have courage and self-confidence sufficient—should go into court, and force the public to acknowledge their powers, for the public judges of a lawyer chiefly by his court-work.

What success may she hope for compared with what a man of the same caliber and enterprise may attain?

I am not yet able to judge of this. Time must show. It is still a very new profession for women.

What opportunities of advancement are before her?

Only time can tell. I am personally inclined to be sanguine as to the possibilities. It is an experiment quite in keeping with the general tendency of modern thought, especially in the newer and more liberal parts of our country.

What progress in public sentiment do you mark?

It seems to me to be stagnant—dead—in the east. Possibly when a few women lawyers have starved to death here, it may wake up. But none seem inclined to thus sacrifice themselves. I could not conscientiously advise a woman to begin the study of law with a view to practice, unless she has money enough to live on comfortably six or eight years, and knows how to possess her soul in patience; or unless she has the practical friendship of some lawyer in active practice who both can and will push her interests. In the latter case, east or west will serve her purpose. In the former, her best chances are west, and the further the better. I made a careful study of the entire country between Duluth and Seattle

on my way west, spending six weeks on the road, and the above is my conclusion. California is a good field. So is Oregon and Washington Territory.

Do you think that the legal profession will eventually be as freely entered by women as the medical profession bids fair to be?

I should think not. There is a distinct demand for women as physicians to women, and it is said that women have the instinct of nursing and caring for the sick. There is no such distinct demand for women as lawyers to women, nor has woman generally the logical instinct—the fighting instinct. There will be comparatively few women lawyers eventually, I think, but they will be remarkably good ones, for only such will attempt it.

### PRACTICAL LECTURES.

The demand for woman lecturers on questions of practical value is steadily increasing. Any woman who knows how to do something unusually well, cannot only get a hearing, but will be in great request, if she can give lectures which show other women how to do the same thing. This is a feature of modern education that promises to make industrial experts of the whole world. So valuable is the practical lecture, where theory is demonstrated by object-lesson illustrations, that industrial institutes and societies of many orders are constantly on the watch for women who can do the lecturing. Every art and handicraft needs some woman to set forth its benefits and processes. Everything, from crochet work and cooking, to the highest arts and sciences, is open to the practical lecturer. The object lesson is the great factor in education. The kindergarten of the world is open for the big children as well as the little.

In England women lecturers on subjects of practical value are constantly asked for through the press; and many are in training to supply the demand.

The benefits the public receives from this method of desseminating knowledge are not to be estimated. Through them industrial incompetency will be made contemptible, and efficiency indispensable, thus improving the morality of the race by making everybody more comfortable. Without doubt cooking schools are destined to do wonders in the way of raising the moral tone of society. Good digestion makes good temper and inclines the heart away from vice.

If you can give a practical lecture, don't wait to be entreated to do so. Stir around among your friends, collect a parlor audience and begin. Push the work, and if you can entertain and instruct, you will soon have calls from new quarters.

If you have something to teach that nobody else has taught, no matter. You can have listeners and pupils if you set about it. People are always ready to learn new things. So are they ready to learn new and better ways of doing old ones. Make yourself competent and go on persistently. You are sure of a following.

"Get thy spindle and thy distaff ready
And God will send thee flax."

## PIONEER LECTURERS.

It has been proposed by educators that college women should become pioneer lecturers, preparing the way for university extension lectures. It is said they have more aptitude than have men for entering into the difficulties of beginners. Without doubt women have often a wonderful faculty for making study attractive and easy.

This calling is almost without limits, other than the tastes of the lecturers. Every year opportunities will be more numerous, and requirements greater.

In the art of public speaking all women should educate themselves. It should be as easy for a woman to rise and speak interestingly and gracefully before five hundred or two thousand people as before six or eight in her parlor. The objective lecture gives a capital opportunity for practice in this charming accomplishment. The lecturer may, solely for want of practice, be diffident and ill-at-ease. She has it in her, but needs to develop self-confidence. Let her begin in her own or a friend's house, before a small audience made up of the most cultivated minds possible to gather together. They are the least critical, because they understand better the difficulties. Also what criticisms they consent to make will be of value. It is the ignorant, remember, who are hardest to please, because they know not what excellence is.

It is best for all who intend to make public speaking or teaching their profession to train themselves to speak without manuscript. Sermons or lectures read at people are less effective than when poured into the ears and minds of the hearers direct from the brain that constructed them. No one tied to a bundle of paper when before an audience is master of the situation.

After a little practice the lecturer will find that, having her ideas well formed, she can talk with greater confidence and clearness, depending for expression on the inspiration of the moment.

Women's clubs have been and will continue to be great educators in the art of public speaking. Many an orator never dreamed of her power until in the line of

duty at her literary club she found herself on her feet and expected to say something. Celia Burleigh, one of the most celebrated and eloquent of women preachers of this country, owed all her celebrity to being forced to speak one day at Sorosis, the oldest woman's club in existence.

Practice is as necessary to the orator as to the shoemaker.

The Local Lecture Syndicate of Cambridge, England, has decided that women shall be eligible for appointment as extension lecturers.

Every new invention or custom makes new industries. The bicycle is no exception to this rule. It opens a way to new activities in the world of business as well as in the world of pleasure, and in these women may have whatever share they choose to take. They can lecture on the benefits of wheeling, teach the proper manipulation of the wheel, sell wheels, invent and make clothes for wheel-men and wheel-women, and do whatever is called for by the extension of wheeling. As women buy and ride wheels made especially for them, women who can talk convincingly and ride a wheel gracefully can make a fortune selling wheels and giving practical lectures on wheeling. There is room for hundreds of them.

## MUSICIANS.

Operas, Cantatas, Operettas and Oratorios have been written by women, though comparatively few have distinguished themselves as musical composers. As singers and performers on musical instruments they are not behind men.

In this realm of high art they receive equal or even greater pecuniary reward than do men, because they do

that which men cannot do, and which is indispensable. If an opera could be given without women singers, doubtless they would have had as much difficulty getting recognition in the musical drama as they have had in the simpler industries. Happily they are essential to the manager's success, and can name their own compensation. They fill a field distinctly their own, and do not come into competition with male artists.

Truly, at the top, in all departments of effort, this competition ceases, and there is no question of woman receiving less than man for her performance. It is then a matter of the true value of her work. She who paints a picture, writes a book, play or opera, chisels a statue, invents a machine, manufactures a bicycle, or stars in opera or drama is never insulted by being offered lower pay than a man would receive under the same circumstances. Her work commands whatever it is worth. Genius is sexless, and its achievements have no grade of superiority or inferiority because of sex.

Until the present age woman has never enjoyed the appreciative mental air, necessary to the best development of poet, artist and musician. She has suffered in her achievements from previous limitations, but the end of her martyrdom of repression is at hand.

# XXI.

## SOME NEW AND OLD OCCUPATIONS.

### EDUCATORS OF THE NEGLECTED.

For want of a better name this is used to describe those who give lessons in rudimentary branches to persons whose education in early years has been neglected. Writing letters for the illiterate or for foreigners unacquainted with our language is a part of the business. In large cities it is usually carried on by persons whose chief source of income is something else, and who make this supplementary. Lessons in reading and writing cost from 25 cents to a dollar a lesson, according to the locality where the lessons are given and the class of pupils taught.

As learners are usually very sensitive on the subject of their ignorance, their names are not disclosed. In cities it is very easy for them to take a course of such instruction and their own family and friends never hear of it. This work goes on so inconspicuously, that, were it not for an occasional card in the newspapers stating where such lessons are given, one would never know of it. Women are usually the teachers. Somehow the grown-up school-boys and girls have less shame in admitting their lack of learning to them than to men. Perhaps they feel surer of the sympathy of women than of men.

This work might be done in the towns as well as in cities, if the teacher exerted herself to make it known that she would give lessons, and was discreet enough not to talk to her friends about her pupils.

### WOMEN AS EXPERTS.

Since the administration of President Buchanan women have been employed as clerks in the governmental departments at Washington. Some are experts in detecting counterfeits and restoring mutilated currency. They have what is called, in the vernacular of the Treasury, the gift of "counterfeit sight." It is said that while a man can tell a counterfeit four times out of ten, a woman will tell one in ten cases out of twelve.

### INVENTION.

Although women have not figured to the extent men have as inventors, nevertheless they have given evidence that they are not without inventive genius. The first patent of invention taken out in Paris, which was in 1823, was by a woman Madame Dutillet, for the formation of artificial marble. An Englishwoman began, in 1840, the work of inventing an indestructible artificial marble, and labored for five years, during which time she made more than ten thousand experiments, which at last resulted successfully. No other example could better prove that woman possesses the power of persistent application. One woman of this country has invented a carriage telephone, a folding flat iron, a musical top, musical fountain, the eyeless needle, and several other things now used by surgeons,

The intuitive faculty so universally conceded to

women is yet likely to give them prominence in this field, for all inventions come out of the ideal. Already they have a respectable representation in our patent annals; but there is no record of the number of suggestions they have made to men who developed the same into patents. The limitless kingdom of the ideal which contains all that ever was or shall be made real is open to them.

In all savage countries women are the house-builders, clothiers, weavers, potters, tanners, harvesters and decorators. The great modern industries had their beginning in the mind of savage women, who of necessity invented the tools and materials which enabled them to supply the needs of their people.

### BANKING.

Women are clerks, cashiers and bookkeepers in banks, and some are even bank presidents. The necessary qualifications for the work are, health, good character, fair education, clear penmanship, including plain figures, facility in reckoning accounts and computing interest, and general correctness.

### ELECTRICAL ENGINEERING.

Electrical engineering is a profession women of ability as well as men could pursue. The time necessary for preparation in it is no longer than is needed in any other profession. Of course a leaning in the direction of electrical science is essential. It has rich rewards for the woman who has genius for it, because its possibilities are so vast, and so far are comparatively unknown. A young Englishwoman who acquired an "above-the-senior-wrangler" fame, has adopted this profession, and intends to put herself into it unreservedly.

Edison prefers women machinists for the delicate details of electrical machines. He says they have more fine sense about machinery in one minute than most men have in their whole existence.

### SIMPLE PRINCIPLES PUT IN PRACTICE.

A woman coal-dealer in Tennessee oversees her own mines and has made both fame and fortune as a business woman. She bought a large tract of land from a man who urged her to buy it because he was in great need of money. After coming into possession of it she discovered that it was full of coal and other minerals. When asked if she enjoyed her mountain life she said:

"Men are the most peculiar individuals. They seem to think all valuable rights of property and sentiment are reserved for them. Do you suppose that because I have long hair and wear skirts, I can't feel a glow of satisfaction in traveling a whole day over my own possessions?

"Business is not an intricate thing by any means. The principles are simple enough. I hate a lie and love fair dealing. When I first began operations at the mine the wiseacres down there were full of advice. It had been customary to pay day-laborers at the rate of 25 cents, and the pay came in the shape of bacon at 25 cents a pound. This was all nonsense. I gave my men a dollar a day. This was supposed to be fatal, and I was sagely informed that it would lead to demoralization and that I wouldn't have a single hand left in a week. In order to offset possibilities, I established the rule of cold water to drink, and from that day to this I have lost but one hand, and I am working sixty."

### PACKING TRUNKS.

In Paris the packing of trunks or traveling boxes, as the English call them, is a regular business pursued al-

most exclusively by women. You leave your order at the office of the transportation company, and say when you want the professional packer. She comes and is paid fifty cents and sometimes a dollar an hour for her services. She has genius in folding dresses so they can be carried all over the world without a wrinkle. She wraps bonnets deftly in tissue paper. She tucks in bric-à-brac in a way that makes breakage improbable, if not impossible, and in every particular is an artist in her work. When the boxes are all packed, the owner knows that the packing has been done scientifically.

This industry might be introduced here in large cities. If not appreciated sufficiently for a regular business, it might be made a side issue.

### COSTUMING.

This is a business in which women ought to shine; but which is mostly taken hold of by men. Now and then some woman of society with a talent for it, designs costumes for a play; but few have ever made costuming a profession. Yet there is great scope in it, also money and a chance to improve the artistic taste of the public in dress.

The costumer's work is not done when she has arranged costumes for the people of the stage and the characters of a *bal masque*. She has it in her power to be a great teacher. If she have anything new to offer clothes-crippled womankind it will flock to hear and see her and is ready to pay her well. The strong tendency of the times to depart from the merely modish form of dress, which is always a thing of a day, ordered on and off at the will of tradesmen, is a call to some woman to begin the work of educating us in artistic dressing.

Dress-reformers have come to the front and had a hearing, but so far they have not offered anything in the nature of a system that could be adopted, nor have they inculcated true artistic principles. They generally found their level offering sops to the prevailing mode, and talking twaddle about art.

The woman-Moses who is to lead her sex out of the bondage of the foolish fetich Fashion has not yet sounded a call, though her people are ready to be led.

A costumer, ingenious in her profession, would be consulted by many of the rich, and also those who are neither rich nor poor, on the matter of personal wardrobe,

### MANICURE.

This Parisian art of the toilet is comparatively new in America; but has been profitably pursued by women, since it made its appearance, and is an educator we all owe ourselves in the nice care of the body.

Undoubtedly there is room for many more manicures, and but little capital is needed to begin. In the parlors where this work is done cosmetics are usually sold, so that an income from several sources may be had.

### HAIR-CUTTING AND HAIR-DRESSING

May also be added. For some reason very few women are good hair-cutters, though what reason there is for this no one can tell. That this vocation is a money-making one none disputes. In cities the shops that are popular have hundreds of heads to shear daily. The woman hair-cutter's customers are women and children exclusively, though occasionally a woman has been a successful barber, shaving and cutting the hair of men, and doing it well. Expert hair-dressers always have their

hands full. So do the wig-makers, who are usually women, though they are seldom the wig-wearers. The skill employed in this work commands good pay. Inefficiency or carelessness is not tolerated here. The greatest nicety of touch and exactness is required. The wig-maker must give her mind and hands devotedly to her work. It is a business, too, in which, when she has had a reasonable experience, she may, without great outlay of capital, become a proprietor.

In hair-work competent girls can earn fair wages from the day they begin. Cutting and dressing hair on living heads brings from $5 to $18 a week, according to the skill and industry of the operator. One proprietor of a hair-cutting and dressing and wig-making establishment in New York has employed as many as 140 women, and paid $700 weekly in wages. In wig-making and switch-making a woman can earn from $8 to $10 a week.

She needs for this work, good eyesight, expert hands and the power of steady application.

Hair jewelry is another industry conducted by women.

### INVENTING A BUSINESS.

She was a teacher in the public schools of a great city, but she determined to make herself independent of school boards, and concluded that the way to do it was to build up a business. "I shall undertake to do something no one else has ever done. I shall be first in the field, and until I become successful I shall have no rivals," she said.

This was wise reasoning, as events prove. She set about the study of the hair,—how to keep it in a healthy condition, prevent its falling out or becoming dead. She read, made microscopic examinations, interviewed

doctors and hair-dressers until she evolved a system of treatment entirely her own, which was not dependent upon any nostrum warranted to do wonders.

The first year did not begin to pay the expenses of the advertising. Rent was not extra, for she lived in a flat and used it for her business headquarters, although it was far up-town. Still she was not discouraged, and persisted, firm in the faith that what money she put out would come back to her. "I can treat hair in a way that will benefit it," she said, "so I know I shall win eventually, though it will take time."

The second year she made expenses and something over. Meantime she kept on with her school, having her salary to live on. The third year she made nineteen hundred dollars clear. This she used to enlarge her business, moving down-town to more expensive quarters in the "swim" of trade, and hiring a trustworthy woman, whom she taught to take charge of the place and give the treatments in her absence. The fourth year she laid by two thousand dollars, and the fifth year saw her independent of school boards. From time to time she added new preparations of her own invention for the toilet, being particular that all of them were innocent of anything harmful.

Her success was owing to true business instincts, persistence, and faithful performance of all she professed to do.

### AN ORIGINAL COUGH-CURE.

One New York woman made a fairly good living by a most novel means. She advertised to cure coughs without using medicine. In addition to putting her card in the newspapers, she sent small, attractively-worded circulars to men whose professions involved public speaking.

Out of curiosity some of them called to inquire about her method of cure. It was original to the point of absurdity, but it interested them enough to cause them to try it. What was it? Merely to resist the inclination to cough or scour the throat, and this she proposed to teach them to do. Organizing them into classes, she stood them up before her and made them read, speak and even sing without yielding to the temptation to cough. By repeating at regular intervals, in classes, the exercises she gave them, they succeeded in overcoming all desire to cough or "hack" their throats, and some even learned a little about music.

The principle upon which the cure is founded is true. The more one yields to the inclination to cough, the more one is obliged to yield. The bronchial tubes and nerves become irritated, and coughing and throat-scouring inevitable. Ministers, lawyers, politicians and teachers put themselves under the ministrations of the woman cough-doctor, and went through their exercises in class "like little men," and paid well for it, too, and were cured. It was a discipline in self-control. She taught them to master their throats, and they did.

## BEAUTIFIERS.

The professional beautifier is usually a woman. She undertakes to remove all facial blemishes, wrinkles included. She gives practical lectures on how to be beautiful, and furnishes the example of beauty herself. Her pupils are numbered by hundreds, her dollars by thousands. The realm of the toilet is her kingdom, and royally she reigns. Of all lecturers on practical subjects, she has the largest constituency—one that continually increases.

### JEWELERS.

In all England there is but one woman who designs and manufactures jewels. In this country none have achieved eminence in this pursuit, so well adapted to woman's taste and daintiness of touch. The Archduchess Maria Theresa, of Austria, has a passion for manufacturing jewels, and labors under the instruction of a practical jeweler.

### BOX-MAKING.

With her own hands a woman made the first orange-box used in California. Seeing that it was good, and that there was a demand for thousands of others like it, she succeeded in building and operating a factory which produces 50,000 boxes a year. She had the foresight to see the demand and the wisdom to set about supplying it. In this kind of thing men are quicker than women, because a part of their training has been to look out for opportunities. When they see a good one they don't let it go by because they have no money to begin with, either. If they have good business-sense, they stir around and raise the money somehow, or get credit, and go ahead. They take risks, which everybody who accomplishes anything has to do. Women are over-cautious, usually, because they are not familiar with this branch of business education.

The making of paper boxes is a business engaged in by hundreds of women all over the country, but usually as employés, and not proprietors.

### LITTLE THINGS TO DO.

Distributing circulars on a large scale is a work usually performed by men, but which could be done as

well by women. The distributor has an office and agents throughout the territory he undertakes to cover, and distributes at the rate of $3 per 1,000 circulars. He keeps a card in the newspapers.

Making buttonholes and sewing on buttons is a specialty in which women sometimes make very comfortable incomes. The professional buttonholer needs only to do her work well, and a location near some good tailoring and dressmaking establishments. After securing work from these, she must keep a sign out on her house or office, and, if possible, a card in the newspapers, because stray patrons from other sources will drop in if they know where to find her. In that way she is building up a business for herself independently of the favor of the great shops, so that any disagreement with them need not result disastrously for her. It is a good rule in business of all kinds "not to put all the eggs in one basket." If she attracts more work than she can do, she can hire it done, and so help somebody else to employment and enlarge her business. Doubtless she has friends or neighbors whom she can train to be ready to assist her in emergencies. This very training may prove an important step in opening their way to financial independence. All women should learn whatever they have an opportunity of learning. The more efficient they are in many directions, the better developed are they, the more useful and important.

### MAKING ARTIFICIAL FLOWERS.

This work is almost entirely performed by women, though in this country they are not often proprietary manufacturers. In Paris they frequently are. As

employees they have a limited field in flower-making, only the experts and specialists receiving anything like comfortable pay.

### FEATHER CURLING.

The curling of ostrich feathers and mounting of birds used in millinery work is done entirely by women.

### MAKING RUBBER SHOES.

This work is frequently done by girls. A short apprenticeship is necessary.

### MAKING NECK-SCARFS.

All the work involved in the tremendous business of manufacturing neck-scarfs for men is done by women. The pay is very meager, but, as much of the work can be done at home, many women in great cities are glad to get it. This is most profitable business for the manufacturer.

### GIVING LESSONS ON SEWING MACHINES.

In this work the woman who thoroughly understands the machine and has a faculty for imparting her knowledge, is pretty sure of employment that pays moderately. If she can sell machines as well as teach others how to operate them, her income is limited only by her energy. If she is something of a linguist, and can speak German as well as English, her field will be wider, and her remuneration higher. Above all things she must be agreeable in speech and manner.

### EXPRESS MESSENGER.

Why do not more women invest money in local express service? A comparatively small capital will do

to begin with, and business in any active place is a certainty. Any woman of even limited business sense could sit in an office and manage the business. One woman of Boston tried it four years ago, beginning in a modest way. Now she has three offices and five teams in constant use.

### OPERATING STAGE-LINES.

Women have done this successfully even where it was difficult to do, in new and wild countries, and they were often their own driver. Some have grown rich at it. I know a young woman whose skill in managing horses led her to establish a stage-line between a village that has no railroad and one that has. She does her own driving, has a sprightly team and handsome carriage, and carries passengers at twenty-five cents apiece. She takes care of her horses herself, and in every respect is master of the situation. She executes commissions for a small percentage, and is laying up money.

### IN DOLLDOM.

A young woman in Central New York has the sole right to manufacture paper dolls to be dressed in paper clothes. Beginning in a small way in her father's house, her business has grown until she employs thirty women as assistants.

She saw she had an article that would please, and worked up the demand for it by putting it on the market after getting it patented, "just as a man would have done," as one of her friends said. It is that faculty of seeing a chance to operate in a new field, "just as a man would," in which women need to train themselves. After they see a chance they should make

haste to begin operations, otherwise somebody else will take hold of it, no matter how secret it seems to be. Those things are in the air, and cannot be kept concealed.

### DRESSING DOLLS.

Jenny Wren, the famous doll's dressmaker of Dickens, has a few imitators in the great cities; but seldom in the towns and villages. Yet Jenny could surely do well at certain seasons anywhere if she has skill in her profession. The appareling of dolls has become a really weighty care on the mother of a household of little folks, who, in most cases, would gladly pay Miss Jenny for taking the arduous duty off her hands. Besides it is a work requiring a peculiar fitness. Not all who can make children's clothes nicely can array dolls effectively. A dressmaker for the inanimate people of dolldom should be a specialist. She must know how to adapt modes to the queer saw-dust bodies of her world, and produce dazzling effects,—in short she must be an artist.

If Jenny would train herself in this art, and "let her intentions be known," in almost any prosperous community she could earn a good many dollars, if not an independent income.

### PRESSING DRESSES.

A new field of enterprise for women of small capital and good business sense is a dress-pressing establishment. So far New York is the only city that has one, but there is no reason why every village should not be similarly supplied. A pair of pressing-irons, a place in which they can be heated, a pressing board and a pair of skillful hands is capital enough to start with.

Even in New York the dress-pressing establishment

is only two years old, but now could not be dispensed with. The owners of the tailor-made dresses wear them to the pressers, and throw their outside wraps over their shoulders while they wait for them. The suits come up from a room below, good as new in shape- and a smart little girl assists in putting them on, and the wearers thereof go out looking spick and span new, and come again in a week or so to be made new over again.

# XXII.

## CARING FOR OTHERS.

### THE CHAPERONE.

THIS profession has kept pace with the times. The sphere of the chaperone has been greatly extended, and her duties have become more important of late years. From a mere figure-head of propriety she has advanced to the dignity of a public educator. Formerly her chief business was to doze in a chair while her youthful charges entertained callers. That order of chaperone has vanished completely. She who now wears the title does not belong to the dozing fraternity. On the contrary she is particularly awake to everything; an up-with-the-times person, indeed, is she, whose business is to instruct and entertain those whom she has in charge. She takes whole schools of girls to Europe, travels with them and shows them whatever she thinks it wise they should see. She takes charge of great excursion parties who cross this continent intent on sight-seeing. She is found in families where the eye of eternal vigilance is not to be closed on the beautiful daughters. She is everywhere where a combination of elegance, affability, ability, judgment and correct deportment are needed, and her reward is according to her value.

### TRAINED NURSES.

"The time has gone by when it is thought that no lady or gentleman should labor with the hands for a

living," said the woman president of the Illinois Training School for Nurses, as she addressed the graduating class of nurses recently. Yes, happily that unprofitable time has gone by, and is not likely to come again. The race is headed in the direction of individual efficiency; the standard of gentle breeding is fixed by the character, not by the vocation.

In no occupation do women more nobly serve humanity than as nurses for the sick. For this work strong minds, steady nerves, good health, good judgment, quick perceptions and ready sympathy must be united to deft and willing hands. Two years does the nurse give to the course at a training-school, which is as full of hard work and close attention to duty as anything that may come afterward.

When she is in possession of her diploma she can command from $10 to $30 a week, according to the circumstances which govern the scale of prices; and she will have no more idle time than she needs for rest and recreation,—perhaps not always that much. There is always a demand for trained nurses; and there are always things for the nurse to learn. If she loves her profession, and desires to excel in it, she will improve herself all the time. A diploma does not make a good nurse. It is only evidence that she has had a certain amount of training in her vocation. The rest depends upon herself. In her hands, even more than in the doctor's, hangs the life of the patient. To her watchfulness and wisdom his recovery is frequently due. "A good nurse is a wonderful help to a poor doctor. A poor nurse can be of no assistance whatever to a good doctor."

In England nursing is ranked as a profession, and it will be so here before long.

The training schools usually receive applicants a month on probation on the approval of the superintendent, any time in the year when there is a vacancy. Good moral character and good health are special requirements. During the probation, the applicant will be examined in reading, penmanship, simple arithmetic and English dictation. During this time they are boarded and lodged at the expense of the school, but receive no other compensation. After this, if they are accepted as pupils, they sign an agreement to remain two years and to obey the rules of the schools and hospital. During the first year they are paid $8 a month; the second year, $12 a month. This is not in the nature of wages, but to provide the text books, regulation dress and other little expenses incidental to the course. They receive their board and lodging and education as equivalent for their services.

### ATTENDANTS FOR THE HELPLESS.

The Massachusetts Emergency and Hygienic Association has prepared a class of young women for a new occupation, that of trained attendants for convalescents, chronic invalids, elderly persons, and little children. It often happens that members of a family are either unfitted, unwilling, or unable, through business engagements, to care for their own sick or feeble. The trained nurse is too expensive a luxury to be kept through weeks, perhaps months, of weary convalescence, and the patient, who perhaps was doing well at her departure, begins to suffer for proper care. The trained attendant, who has been instructed by competent, trained nurses, is then prepared to take her place. She has been taught how to ventilate the rooms, make beds, bathe the

patient, serve and prepare attractive food, and do the many other things necessary to make life as pleasant as possible for the sick. The young women admitted to the Boston classes must be at least twenty years of age, and possessed of good antecedents. The course of thirty lessons, for which $3 is paid, is followed by an examination, which, if creditably passed, entitles the pupil to a diploma.

### MATRONS.

Women thoroughly prepared to fill positions in the domestic departments of schools, colleges, asylums, reformatories, sanitary institutions and charitable homes are hard to find. The demand always exceeds the supply. A man at the head of an important educational institution belonging to the national government says:

"There are a great many institutions of that character in this country, and as the spirit of practical beneficence develops, their number will increase, and the demand for matrons, housekeepers, seamstresses, nurses, and other helpers is constant. I wish to assure you from experience that the work demands women of extraordinary abilities. They must be thorough, genuine women, able to do duty and teach it in social life. They should be educated not only in letters but in all the sciences of practical life. They need thoroughly disciplined natures, for they are not slaves, but masters, and must know how to lead and guide. They must have above all a devoted Christian spirit, for theirs is a philanthropic work and their reward a heavenly one. I consider the position of matron in any of the institutions I have referred to the highest and noblest that a woman can occupy, next to that of wife and mother. And in saying this I, of course, do not include those larger philanthropists who, by a sublime genius for organization or for inciting enthusiasm by speech or pen, gather multitudes under their gracious influences. I mean such occupations as

may be regarded as within the reach of the average woman. While many of the qualities necessary to success in connection with the work in these institutions are natural, most of them can be acquired. I think it would be well to have normal schools to fit women for these positions. Surely they need as much training as literary teachers. From my own experience and from the testimony of others in similar positions, I can say that not one woman in a hundred is competent to be matron of any establishment. The majority of women lack knowledge, self-control, executive ability, tact, and judgment."

# XXIII.

## BEHIND THE COUNTER.

### SALESWOMEN.

This class of workers excite no envy. As a rule they are poorly paid and worked to the limit of their strength. This is not at all owing to inhumanity on the part of their employers; but is simply the natural result of a violation of the equilibrium of supply and demand,—one of the elementary laws of the business world. They outnumber the demand by thousands, and that makes the price of their services drop lower and lower all the time. Very little training is required for the work, at least those who perform it generally go into it with little or no training, and often small aptitude. They probably receive as large a salary in three months as they will at the end of three years or twice as long a time. One may take pains to be particularly competent and really be more valuable to her employer than others; and yet not be rewarded by better pay; because hundreds are ready to take her place at almost no price at all. They could not do the work so well, of course, as she, and her employer knows that; but they could do it tolerably, and that fact puts an end to the competent one's chance of ever rising to respectable financial heights as a saleswoman.

Philanthropy has worked at the problem of how to

end the wretched disparity between means and ends which makes the saleswoman's life a misery; but to no purpose. The most it can do is to help out a little by establishing self-sustaining boarding houses where women clerks can obtain board at cost; and even these have not always proved a blessing to the class they were intended to benefit. Wages cannot be regulated by philanthropy, nor would humanity profit by such an arrangement, granting it could be made. The question is not for philanthropy to settle. It belongs to the ethics of the business world,—to economies, not beneficence. The remedy is in conformity to the laws which obtain there.

Cease to overcrowd the ranks. If half the members of this class would go into other occupations, the problem would adjust itself and that right speedily. "While five women stand waiting for her place, the sixth cannot command living wages." This is old, sound, plain logic. When the five turn to other employments the wages of the sixth will advance.

Some who read this will say, "We are quite willing,—anxious, even, to go into something else; but what shall it be? This is the only opening we could find."

Yet this statement is not true, though they think it is when they make it. Any one of them would go into spasms of indignation if housework were suggested to her, though she would be on a more really independent financial and quite as respectable social basis, doing housework in some well-regulated family than she is now.

The improvement of this class must come from the enlightenment of its individual members. Average brains will never see or seize the remedy. It is always

the superior mind that strikes out into new paths. The desire and determination to have better conditions must be general among them before these workers can be helped, in the only way in which it is possible to help anybody—which is to help them to help themselves. The lever is useless without a fulcrum. Their day of plenty will come "when they are ready to do, not the work that is not needed at starvation rates, but that which is waiting to be done at high prices."

The following is the experience, just as she told it, of one who solved the riddle for herself:

"At seventeen years of age I became one of the great army of shop-girls in New York,—an army so vast that it is said to constitute one-fourth of the working women of the city. I had had some advantages in the way of education, and I held almost unlimited views on the subject of woman's independence. I meant to carve my way quite finely, I assure you, and was delighted at the privilege. Young, strong, full of energy and ambition, I entered a dry-goods house, loaded with faith in my future usefulness and pecuniary independence. I was positively ardent in my work. I learned how to do everything required of me and did it, with a fidelity to detail and conscientious devotion which excited the surprise of those in authority, and the contempt of my co-workers. That was an incomprehensible thing to me at first—I mean the apathy of the other clerks. They moved apparently by compulsion, and, with a few exceptions seemed to take no interest in their work Some went so far as to rebuke me for my zeal, saying, 'It's of no use your working so hard, and trying to do everything so nicely; you will not get a cent more—nor thanks even—than if you did as we do—which is to do just what you have to and no more.'

"I persevered, however, in my own way, not so much in the hope of gain, as because I could not get my own consent to do otherwise. To accomplish less than all

I was capable of doing seemed to me not entirely honest. I am so constituted that work is a pleasure to me, and shirking distasteful.

"Well, my business associates were mistaken about one thing. I did come into better pay because of my efficiency and faithfulness. I was promoted more rapidly than is the rule, and, from a beginning of $5 a week, rose, at the end of three years, to $10. That was more than any other saleswoman in the house received; but it was not the summit of my dreams by any means; though after a time I was reluctantly obliged to admit that it was the end of the financial ladder for me in that house. Out of this but little could be saved, even with the utmost self-denial; and year by year I found myself with less strength and energy. The close confinement, bad air, and hurried mentality of the place were telling upon even my apparently exhaustless stock of health. After four years of it, I saw that a breakdown was not very far off, and that no provision to speak of could be made for it out of my income.

"I pondered over the situation a good deal. Somewhere in my philosophy was a faith that every bad situation has its remedy; but how to find it for my particular case put me to some trouble. I talked with my fellow clerks on the subject; but though all admitted the need of a new departure, none had ideas, plans or even hope to offer. Most of them accepted their fate in a listless spirit, that excited my deepest compassion. They lived from day to day, wretchedly enough, and the morrow was a specter they dared not face even in imagination. Some dreamed of marrying, and were capable of jumping into the hottest of matrimonial fires to escape the weary frying-pan of the store. Others 'didn't mind if they died,' and still others shrugged their shoulders to indicate contemptuous indifference to whatever fate had in store for them.

"One thing was plain to me; that was that I must get out of that business into something with a chance for growth in it. Why, I had had dreams of doing some-

thing pretty nice in the way of making money, or making a career for myself, as the phrase has it; and there I was, feeling old at twenty-one, and simply being able to exist in exchange for the whole-souled energy I was daily giving out. 'No; it will not do,' I said to myself. 'I must find a remedy.'

"You will understand that I could not, for lack of capital, begin operations in any of the agreeable business schemes which flitted through my mind as things that appealed to my tastes and challenged my skill. No; I must find something that had a living in it from the very start.

"One day the inspiration came from an unlooked-for source. Two women friends met in front of my counter, and while waiting for the change of one of them, fell into familiar chat about domestic matters. Without in the least caring to listen, I soon learned that one was in despair because her 'second girl,' or housemaid, who had been with her for years was about to leave and be married. She was wretched over the fact, as the maid was invaluable to her, and she feared she could never find any one to fill her place so satisfactorily.

"An impulse to offer myself controlled me. I saw that she belonged to the upper class, and that helped me to my decision.

"Leaning over the counter, I said to her, 'Pardon, if I seem obtrusive. Unwillingly I have overheard your conversation, and understand that you are in need of household help. Could I not fill the place? I am tired of my situation here and should like to try the one you have vacant.'

"Well, we made an appointment to talk it over that evening, and she engaged me. Wages were fifteen dollars a month; but I could save it nearly all, as I was sure of good food, a comfortable room and my washing. After four years at a shop's counter, I considered it a good bargain.

"I did not know very much about the work I was going into, because at home we had lived rather

higgledy-piggledy; but I was teachable, and really anxious to learn how to manage a nice house nicely.

"I liked my new situation very much. How refreshing was the great clean house after the stifling, hurried air of the shop. I had odd hours to devote to reading, and time in which to make my own clothes. As sewing was part of my domestic duty, I soon learned, under a capable seamstress, to do it nicely.

"I began to wonder why more women-clerks did not look for situations in private families. But I recalled the way I had once felt about such a thing and ceased to wonder. The thought of being looked upon and spoken to as a 'servant' was repugnant to me; and I do think that the continued use of this term will keep the places filled with an inferior class.

"Well, I had my ideas on the subject of housework and being a servant, with all that the word implies, and I was dead against it. However, as time went on, and I went on in my daily grind at the shop, it was borne in on my mind that I was not escaping servitude or the contempt that servitude begets where I was. On the contrary, though the offensive word 'servant' was not used toward me, I was none the less in the office of one. In truth I was the servant of servants. Instead of serving one master, I served many, all equally hard to please—the hardest being the many-headed and uncertainly-tempered public. When that became clear to me, I made up my mind that I could serve one person, and even bear the hateful word 'servant,' with less friction than was needed to serve so many.

"I got on well in my household duties, and saved money every year. At the end of the second year I had a good chance to learn dressmaking, and became a partner of the modiste with whom I learned. I was the business partner, writing the letters, receiving callers and orders, etc., but I learned the business thoroughly in order to be able to carry it on in case of emergency. Besides, it is a great folly to go into a business you don't know from the foundation up. My experience in the shop

and in the home, both serve me here. My determination to do as well as I could everywhere has made my fortune. I have now been a dressmaker six years, and am independent. My partner and myself rent two large flats, in a splendid locality, and employ a large force of workwomen. We have each an enviable bank account and are independent, because we can do our work well, and so are always sure of business. The lady in whose house I was 'second girl,' gives us all her work, and has sent to us many other customers. Between her and me a very solid friendship exists.

"At the shop where I clerked, not one of the old force remains; all are gone, scattered, I know not where. Their problem is being solved, I suppose, though I know not how.

"If I were to offer any advice to women situated as I once was,—working on, hopeless of anything higher, in an overcrowded occupation,—it would be to get out of it and get into something where faithful, able effort would be rewarded as it should be. To be plainer, learn to do some one thing which you can make a business of your own.

"Few have the pluck to do as I did; but I want to say emphatically, that I never regretted taking that 'second girl's' place. The change of work, with good food, comfortable surroundings, and the refined mental atmosphere of that house, was rest and tonic to my tired body and sick spirit. I learned there much that I needed to know. The place was a very pleasant stepping-stone in my upward career."

## CASHIERS.

The difficult office of cashier so frequently filled by women, ought to command better pay than it usually does. In answer to the question, "Do women embezzle?" a business man said:

"No, they don't. I never knew a woman who handled other people's money to steal one cent. I have

employed women as cashiers for years. They are quicker at making change than men; they will detect counterfeit money quicker; they keep their cash accounts clearer, and don't want to run the whole store as men do.

"Newspapers nowadays are full of wicked embezzlements. Bank presidents run away with fortunes, wreck homes, families, lives, reputations and public institutions. Cashiers gamble, steal, abscond, speculate, and use money entrusted to them by poor working people. They lie, dissemble, deceive and finally rob the directors of the corporations employing them, but women do not steal.

"A cashier's place is a hard one. She sits up there alone, generally; she must be quick to make change, and the knowledge that every cent lost comes out of her $8 or $10 per week naturally tends to make her nervous. She must watch for mutilated, punched and plugged coins; and for counterfeit pieces and bad bills. The checks accompanying the cash, invariably written in haste, are often illegible, and if she does not read the figures correctly is liable to send back too much change."

## XXIV.

## EXAMPLES OF SUCCESS IN HORTICULTURE.

A WOMAN who has been astonishingly successful in the work of making the earth yield beauty and wealth, tells, in the *California Illustrated Magazine*, under the title "Women in Commercial Horticulture," of her efforts and their results. She also gives several notable examples of success in the same pursuit, which show that women are quite capable of the financial as well as practical management of such enterprises, if they apply themselves to it, and determine to learn whatever is necessary to know about it.

Careful study, hard work and much experience preceded the writer's success. She owned the first orchard planted for commercial purposes in Mississippi, and personally superintended the pruning and planting of the trees. While waiting for pecuniary results, she resolutely turned her attention to buying—for a small sum—the flowers that grew in neglected profusion in the home-gardens about her, and shipping them to northern cities. Her perfection in packing made this primitive industry such a financial success that it stimulated others to follow her in the new pursuit.

Women of culture and refinement were the first to embark in the enterprise. Necessity in most cases seems to

have been the chief incentive. Yet a few bravely claim love of nature and fondness for out-door life as their only motive. One philosophical and serious minded-woman exceeds all others in her nobility of purpose. Being left a widow with four boys, she went into the orchard business, not knowing one tree from another, in order to establish the foundation of a perfect character, through industry, in her children. She possessed money enough to gratify every wish, yet her one ambition was "to teach her boys, by force of example, to be industrious and self-supporting." She purchased thirty-six acres of land near San José, California, and under her own personal care, aided by her boys, it was planted in cherry, apricot and prune trees.. For four years she did all the pruning, a difficult task for a refined and delicate woman, accustomed to luxurious ease, but the lesson she sought to teach made it a cheerful labor of love, bringing satisfactory moral returns as well as pecuniary remuneration. Her prune trees alone netted $2,700 one year.

A typical southern woman highly educated and accomplished, and belonging to one of the first families of Mississippi, was the first to successfully ship roses to the north. She has a method of transplanting them in water so they can be sent long distances and arrive as fresh as when they were first packed. Finding that early vegetables bring high prices, she turned her attention to the more practical side of horticulture. By keeping herself informed of all the discussions in the horticultural conventions and promptly planting those things which are not specially advised, she is always sure of what will be in demand, and is never caught on an overstocked market.

A beginner in floriculture has made a wonderful suc-

cess in propagating chrysanthemums, increasing her varieties from ninety to three hundred and twenty-five in one year. She went into the business for physical benefit and is so delighted with the result that she advises "all women to burn up their embroidery and knitting and have a garden, however small, with a view to dissipating headaches and weak nerves by working in the fresh air and sunlight."

"Carmelita," a wonderful home near Pasadena, is the outcome of a woman's ability and energy. Her husband and herself had both been important members of the college faculties, but when he became an invalid she took what little money they possessed and invested in forty-three acres of sheep pasture, for which she paid $75 an acre. She conceived the idea of making this a "blooming garden and a paying one." With no help it was a difficult undertaking, but her courage never failed, and in five years her orchard was complete. Fortune graciously rewarded her efforts in the fifth year by building Pasadena, which increased the price of her land to $2,000 an acre. No other place in the state is said to have such a fine variety of trees and plants, vines and flowers.

The widow of one of San Francisco's popular bankers, once a favorite in society, stands at the head of the cut-flower industry on the tracts near San Mateo, California, where her taste in floral decoration is pre-eminent. Left with no fortune except a small piece of land, she promptly seized the first opportunity for means of support by turning this into a veritable flower garden. She has now 140 acres under a high state of cultivation, and gives her personal attention to every branch of the business, irrigation included. With seven acres of orchids, five of violets,

seven of chrysanthemums, and a proportionate share of roses and other flowers, her stock in trade must be a delight to the eye, and quite as pleasing to the senses as the satisfactory income which it brings. She is excelled by none in the management of this vast garden of blooming fragrance, and accomplishes the work with perfect ease, finding plenty of time and inclination to help the needy and unfortunate.

A real rose ranch of sixteen acres and a practical factory for the extraction of perfume from flowers and plants is to be found in the foothills near Los Gatos. It is managed by the wife of a San Francisco physician, and she thoroughly understands the business, having lived in the towns in France where the extraction of perfume is the principal occupation. Her samples of rose extract are found to be fully equal to the imported. This is looked upon by these enterprising California women as a coming and profitable industry for women.

One enterprising woman has developed a lucrative business by propagating and shipping camellias, which are especially adapted to the soil and climate of California. She has an original method of packing these delicate blossoms so that their perfect condition brings her a high price in market. Another, without the impetus of grinding poverty, has become famous as a bulb and seed-grower. Pure love of nature and adventure led her to develop all the resources within herself, and she now "proposes to make her miniature farm a supply depot of everything rare and valuable within the limits of her climate and locality." She met with many rebuffs in her first ventures, because as a seed-grower her name was unknown in the market, but by adopting a system

of exchange she succeeded in gaining eastern appreciation of her seeds and now orders come from every part of the United States and Europe. The experiments met with marvelous success and her novelties attract wide-spread attention.

### HOP-FARMING.

In the states of the Pacific, as well as of the Atlantic coast, hop-raising is a popular farm industry. There is no reason why hops would not grow in any locality where other things grow.

A traveler who had visited a hop-farm in Washington, said, that out of thirty-six acres the proprietor had made a very respectable fortune in five years. He began with a capital of $25 and his desert ground. His hops were pressed into bales and shipped direct to consumers.

### GRAFTING AND BUDDING.

This has been suggested as a good occupation for women, because it is not laborious, is quickly learned, requires no heavy capital, and leads on to other work,—pruning and vine-dressing. Besides it pays well in money and health. The way to begin is to get a standard work on fruit gardening and study it. There is so much to be learned about the tastes and habits of trees, which have individuality the same as people, that the student becomes fascinated and interested the deeper she goes into it.

### RAISING TUBE-ROSES AND COTTON.

A lady of South Carolina tells how she made a respectable income from less than three acres of ground, by cultivating it for all it was worth, in special products.

On a quarter of an acre she had 30,000 tube-rose plants, which she sold to a northern florist at $18 a thousand. Out of the sum received she had to deduct the price of the bulbs and the fertilizer, which was not much. From two acres of ground she raised 800 pounds of cotton. This result shows that ever so small a bit of ground put under special and thorough cultivation will amply reward the worker.

### RAISING BERRIES.

One who has tried it, says: "A woman that lives near a good market for small fruits can set one thousand strawberry plants in the spring, and she can cultivate them by working an hour or two each day amongst them—from daylight till sunrise each morning through the summer—will make nice, thrifty plants, and will find that she has gained health and strength by the work. And if the plants do well she will have at least five hundred quarts, perhaps a thousand, for sometimes one plant will produce a quart of berries the first bearing season, that is, little over one year from time of setting; and if she can sell them at 20 cents per quart, which she can if she has fancy berries, she will realize enough to pay for all the labor expended. And then if she wishes to do so she can set a few thousand more plants. Or you can have a field of cultivated blackberries, they usually sell well; or raspberries, that are of easy culture, and in demand in their season. But you must understand something of the work in which you engage before you need hope for success, for success only crowns well-directed effort."

A correspondent of the *Inter-Ocean* tells of the efforts of a widow in Illinois: "Her capital consisted of a comfortable house located in a large barren village lot, a stable and one cow. She had three dependent children, and no income. After due consideration and prep-

aration, she had the lot plowed in early spring, and converted it into one large strawberry bed, while around its sides were planted black-cap raspberries. She selected standard reliable varieties, and gave her plants good and thorough cultivation. The next spring her plants were strong and thrifty, and in good bearing condition. A compact was made with her grocer, who undertook the sale of the entire crop. When the season was over and settlements made, the widow felt well paid for all her work and anxiety, for her berries had returned sufficient over expenses to provide for all the needs of herself and children until the next spring. Then she secured an adjacent vacant lot on a long lease, at a low rent, and filled it with the increase of plants from her original patch. The question of support was settled; there was no need for her to leave her home to labor, and last, but by no means least, she was able to interest and employ her children, to teach them the lesson of self-help and mutual help, and to keep them under her care. In tilling the soil on a large scale women seem to be as successful as in the berry patch."

### FRUIT FARMING.

A story comes from near San José, California, of a woman who owned and managed a fruit farm of twelve and a half acres. She planted her own trees, giving them the most careful cultivation, and soon had an income from them. One year she netted thirty-five hundred dollars; and the year following sold her crop on the trees for four thousand dollars. From five and one-half acres of prunes eighty tons of fruit were gathered. This is the story as it appeared in the newspapers.

### GENERAL FARMING.

Instances are numerous where widows, with children to support, have carried on farms successfully. Not in-

frequently they have paid for them as well as cultivated them; yet it is still rare for a young woman, looking about for an occupation, to think of buying or renting a farm and trying her skill at its management. It would seem that what widows have done, with little children to look after, young women untrammeled might do even better. Now and then some are courageous enough to undertake it; but for the most part it never enters their heads to look for an occupation in the country. One would think that the prospect of becoming landed proprietors, of managing their own business, living in their own homes, where sunlight, air, trees, grass and flowers are plentiful, would lure weary workers in great numbers away from dusty cities to find an occupation in the first and most natural of all occupations—tilling the soil. To the average young woman, however, the rattle of a horse-car is sweeter music than is the murmur of any rill that ever flowed. It is only the exceptional man or woman who really appreciates that part of the world which is God's peculiar handiwork, the country. Average humanity is invariably gregarious. It cannot live out of the sight and sound of multitudes of its kind.

Yet the day is coming, nor is it far off, when to live in the city will be to be ranked as something less than first-class socially. The cities will become simply great marts where the buyer and seller meet, and where the poorest laborer lives because he cannot live anywhere else and be prompt at his work.

That co-operative farming will become one of the chief industries for women is one of the certainties of the future. It is destined to be one of the most charming of vocations for cultivated minds, in the days that

are coming when Tolstoi's theory of alternating the labor of the hands with the labor of the brain every day shall be generally adopted as it ought to be.

Farmwork, or even management, is not easy, but where is the occupation without pains, perplexities and weariness of body and spirit at times? If such an industry could be found it would be at once overcrowded. Everybody would want to do that and nothing else. All vocations have their drawbacks and pains. The woman editor of a well-known juvenile magazine was one of two girls who leased a farm in Michigan and lived upon it and worked it with their own hands, with the occasional help of a man for the rougher work. For a long time it did not pay, and they endured the contemptuous sneers and good-natured ridicule of neighbors and friends; but at last they began to have a profit; and when their lease expired they had the respect of the community for the success they had made of the farm and their business-like methods. Out of the experience one saved enough to start her as a proprietary editor, a position she only gave up to become editor of one of the best-known of magazines for little people.

In going west or south and taking up homesteads under the beneficent provisions of the land laws, many women have shown courage and wisdom.

A woman-farmer near Rockland, Maine, who carried on a farm successfully and kept her family together by that means, does not advise women to go into general farming as a life-work; but rather "to fit themselves for farmers' wives, if they are really interested in farming."

It would scarcely be possible for a woman-farmer to work harder than many farmers' wives do; and she would at least have the satisfaction of owning the pro-

ceeds of her labor, which is something in the way of compensation.

Co-operation, which has to be learned by women, will put the business of farming on a more attractive footing. What one cannot do single-handed, the capital and labor of three or four can accomplish easily. It will also solve the problem of the loneliness of farm life, this being one of the terrible bugbears to average young people. Marriage is simply co-operation on a limited scale.

The women-farmers of the future will not be drudges. They will know how to work with their hands without loss of beauty or refinement. Science and the inventive arts will be their servants. The soil will readily yield its riches to them, and the cultivation of it will go hand in hand with the highest cultivation of the mind. They will belong to the aristocracy, which will include all who are useful to the world—all who serve —service being the price of living.

## SURPLUS OF THE VEGETABLE GARDEN.

After the family table is supplied there is usually a surplus of every vegetable grown in the garden. If there is no profitable market for these just as they are pulled, they may be made saleable by preparing them for winter use; and as there is usually plenty of storage room where family vegetable gardens exist, it will cost nothing to set the cans and jars containing them aside until buyers are found. The ripe tomatoes and onions can be made into Chili sauce, which keeps well and is always in demand. Green tomatoes make delicious sweet pickles, cucumbers can be pickled whole, or sliced and put in a brine that keeps them for months. Every-

thing green can be "put up" for winter use; and can be sold, too, by putting forth a little effort.

### THE LITTLE PATCH OF GROUND.

Frequently near country or village houses there is a bit of ground neither cultivated nor beautiful, which, year after year, is given up to total waste. Sometimes, besides its reprehensible idleness, it is an eyesore and health-menace, being used as a " place in which to sling things." Old boots, empty cans, ashes, and other *débris* far less respectable usually find there an uninterrupted rest. If some one suggests to the owner that it would be a good thing to put it to use, there is always an indifferent answer. "It is too small to amount to anything," or, "it needs too much clearing up," or, "it isn't worth while." Yet this very little waste scrap of land may have winter clothes, books, new furniture and various desirable things wrapped up in its insignificance. Just such despised spots have brought forth wonderful pecuniary results when the hand of skill was applied to them. Clear it up, plow and fertilize it, and plant it in some one saleable vegetable to which its location adapts it; or put it in small fruits or grapes. Perhaps as a little onion farm it may have a hundred or two hundred dollars to give you every year. Or if cabbage is what you decide upon for it, the profit may be almost as good. It is astonishing how fine a return there is in an acre of cabbage at five or even three cents a head. If you don't want to cultivate the waste patch, fence it in, build a small house on it and make a tiny chicken farm of it. In any case, use it. Ground should not lie idle. It is always willing to pay interest on whatever time and work are invested in it.

### RAISING CELERY.

This is a work in which a woman can engage, particularly if she lives where the climate and soil are adapted to it. Mrs. H. M. Crider, of York, Pa., a practical celery grower, has written a book entitled "How to Grow Fine Celery," which gives some plain directions on the subject.

### HOW A WOMAN MADE HALF A MILLION DOLLARS.

A California woman who now owns 400 acres of land has a history that ought to inspire other women with a belief in their own ability to get on in the world. In 1861 her husband died, leaving her with a debt of $1,400, three children and a small farm mortgaged. Within five years she had paid the mortgage by taking boarders, raising chickens and doing whatever offered. In 1877 she began to raise pyrethrum, the plant from which insect powder is made, some years having 100 acres planted with it. Now she employs from 50 to 80 employees of both sexes, and is said to be worth half a million dollars. She also has an orchard of 20 acres, planted in apples, apricots, small fruits and nuts, from which she clears $5,000 some years.

### GARDENING.

This is one of the most profitable and agreeable occupations for women. It has many advantages over the learned professions. The gardener has control of her own business. She is a land-owner or on the road to being one. She is protected from unpleasant contact with the world, and so avoids the disagreeable attrition of life. She is not arousing the envy of women in professional careers. She can have the assistance of her

boys and girls in her work, and she has the joy, which is no small one, of seeing the earth blossoming like the rose under her hand. Nothing is so grateful as the soil. For every care and attention given it, it makes a return of a hundred-fold.

In England, gardening has become so attractive an occupation to women, that a woman's branch has been opened at the celebrated Horticultural College, at Swanley, where many women are fitting themselves for professional gardeners. At some examinations for diplomas, the highest honors were carried off by women. Many of the graduates have gone into business on their own account, as market-gardeners, and are doing well.

The college teaching embraces lecture and demonstration work, while the students cultivate gardens under the supervision of a skillful gardener. Vegetables and flowers are grown and the students watch every part of the work. They are shown how to pack produce for the market and how to estimate what it can be sold for. Besides this there are courses in dairy and poultry work and bee-keeping, while lectures are given on the theories of these subjects and on the elementary physiology of domestic animals, on botany, meteorology, geology, chemistry, surveying, leveling, bookkeeping, and building construction.

The women students live, under the charge of a woman superintendent, in a charming house near the college. The whole cost of the training and living is covered by the sum of £70 or £80 a year. Occasional scholarships will be awarded.

The professors of the Horticultural College speak very highly of the refining and wholesome influence the

women have over the men by working with them, and never shirking the rougher work. It is now deemed advisable to establish a fund for a scholarship for women.

The commercial side of gardening as an occupation for women is not more important than the benefit gained by the bracing effect of this employment on their health. The continued and not over-fatiguing exercise in the open air is found to be a wonderful nerve tonic, a medicine which is in constant demand and upon which fortunes are spent every year since women have become so burdened with innumerable little cares that they cannot give themselves time to rest. This practical means of relief for the prevailing complaint of "nerves" may not meet with the approval of fastidious women who object to labor of any sort. However, the fact that they can be immensely improved in appearance by a few months of this rustic work may possibly appeal, with encouraging results, to their vanity. The improvement is so marked that it has been suggested at the college that they have their pictures taken on entrance and departure. The physical strain demanded is said not to be too heavy, and one physician contemplates starting a market garden for the benefit of nervous women.

Several applications have been received for women head gardeners, and one for a woman to take entire charge of conservatories. Students are trained in all branches of fruit, vegetable, and flower-culture, and are taught how to make jam and fruit juices, and the science of canning, crystalizing and evaporating fruit.

A woman's branch of the Horticultural College in Kent, England, was established two years ago, and has now eight students. It is said that all those who have entered thus far seem to thoroughly enjoy their work.

The young women attend lectures on the science of gardening, the practical demonstrations of grafting, pruning, and propagating; the gathering of fruit and flowers; marketing, bookkeeping, and everything else necessary to thorough efficiency is taught theoretically and practically. Three hours each day are spent in theoretical work, and five in the practical application of theories, working in the ground just as the young men do. The college course is two years, but two capable young women finished the course in one year, and are now engaged in market-gardening under glass on their own account.

Americans are only beginning to understand that a small patch of land may be cultivated with great profit. The Japanese immigrants who have settled in California within the past few years, have aroused the interest of horticulturists to their method of tillage which has prevailed for ages in Japan. They understand the art of getting a bountiful return from every inch of soil. With three or four acres, the Japanese farmer satisfies his every want, keeps clear of debt and lays up money. With one acre in vegetables he is independent.

It is said that the whole of our sixty-five millions of people could dwell in the three states of California, Nebraska and Kansas, without producing a greater density of population than there is in Japan, England or several other countries. In the two Chinese provinces of Kiang-Su and Ngan-Hue, the area of which is but two-thirds as large as California, over sixty millions find the means of life.

Many a woman has a home with a bit of ground attached, which hardly pays the taxes. She is fretting and struggling to make a little money to live on. The

only way she can think of is to sew or teach or find something to do for which she will be paid, however small a sum. Her bit of ground can be made to pay like a bank, if she goes at it right. Let her buy a good book on Market-Gardening, study it and set to work to get the most out of her bit of ground. "Onions for Profit," published by a Philadelphia publisher, will give her instructions on that profitable specialty. "Market-Gardening and Farm Notes," by Burnet Landreth, one of the foremost practical and scientific horticulturists in the United States, will be as good an education in gardening as can be had from a book.

"COME SOUTH, YOUNG WOMAN."

Mrs. Field, of New Orleans, a writer on the staff of the *Picayune*, of which Mrs. E. J. Nicholson is principal owner, delivers a lecture with the above title, which is enthusiastic enough to bring an army of young womanhood to answer the call. She says Louisiana is waiting to be cut up into small holdings by young Corydons and Phyllises, who will grow cotton for the central factories, have market gardens, orchards, dairy-farms and poultry-yards, and who will also grow flowers and make honey. She spoke of Louisiana as already possessing a woman steamboat captain—Captain Mary Miller—and as "a State that builds a monument to the memory of a woman who never had on a kid glove in all her life, who could not write her name, who was only great in her goodness; that was Margaret Haughery, the baker woman whose loaves built asylums and yet fed thousands of hungry ones."

Mrs. Field said that she had seen a kitchen garden whose products equaled any shown at the Chicago Fair, and yet they were raised by two young girls Near by, in the same parish of Cameron, a young Iowa girl-squatter, with her 16-year old brother, took up a government claim of 160 acres and went to planting

rice, the first crop of which paid her $1,200. She lives in a three-room cottage, and has a few fruit trees, plenty of good fences, and a sea of waving rice blades. Her nearest neighbor is another girl farmer, who also settled a government claim, and is bossing an orchard that is already giving her a comfortable living. The lecturess also told a story of a woman who is dressmaking in Chicago, and who bought twenty acres of Louisiana land out of her savings and sent her mother and brother down there to start a poultry farm. They have been so successful that she is about to join them and add small fruits and vegetables to the crops on her land, being assured of becoming independent thereby.

Mrs. Field said that all along the Illinois Central in the river-bottom land of Mississippi and Louisiana "are fruit and vegetable farms managed by women—most of them newcomers." They manage the farms and pack the berries and vegetables for the Chicago market. On an old plantation near New Orleans is an old woman who grows camellias and has been to Europe twice on the profits. In Grant parish, in the Red River country, there is an 18-year old girl who runs her father's cotton gin, and gins 1,800 bales a year. "She handles that snorting machine as if it were a baby: oils it, feeds it, fools over it, scolds it, tidies it up, and when it is working as good as gold, she sits beside it—dear, dainty, and only 18—crocheting lace for her petticoats."

Katherine L. Minor of the Board of Lady Managers of the Columbian Exposition, is a Louisiana planter, and, according to this lecture, in every parish are women-farmers, stock-raisers, and planters. Mrs. Field herself wears a medal that was the gift of the women of twenty different trades and professions followed by the working women of New Orleans. "Women are a power in the South," she says—though that is not a new idea—"of fearful force when they organize."

"Come South, young woman," she says, "and you will flower there, fragrancing all the air. There you will learn what it is to be free, and there a woman may

be as she wills—an ant in the morning, a bee at noon, and a butterfly at night."

Miss Clare de Graffenreid, special agent for the United States department of labor, says:

"Nowhere else in the world do so many well-bred women, bankrupt and bereft of male providers, labor at manual callings as at the South, pursuing, without loss of caste, vocations which elsewhere involve social ostracism."

## VIOLETS, SWEET VIOLETS.

"Violet-growing is comparatively a new branch of industry for women to engage in, and yet so successful have those engaged in this branch of floriculture been that to-day the finest violets brought to the New York market are raised by women," says the New York *Herald*.

"There are two thriving violet farms, managed exclusively by women who are their respective owners. One is Meadow Springs farm, at Stamford, Connecticut, belonging to Mrs. Ned Leavitt, and the other is the Holmdale Violet farm, at Madison, New Jersey, owned and managed by Mrs. Robert B. Holmes, who thus tells the story of how she became a farmer of violets:

"Some years ago I married Mr. Robert B. Holmes, who was, as he is now, a Wall Street broker. We lived in New York, where I was born and had always lived. Our life was like that of all New York people who are much in society. It was one constant round of social functions, so hollow and heartless that I began to get weary of it all, and longed for a more earnest sort of life. By and by the children began to come, and, strange to say, although Mr. Holmes and I were both strong and well, our little ones were delicate.

"Then I persuaded my husband to go to the country to live, and he did not need much urging, I assure you, for he was as sick of city life as I was. We had many friends who owned places out here, so we bought this place eight years ago, and have lived here ever since.

"I must confess after the novelty wore off I found country life rather dull, but that was solely for the want of occupation. Soon after we lost our eldest child, and you can imagine that life became more monotonous than ever.

"I am passionately fond of flowers, and the dear one who died was so fond of violets I began raising them in cold frames, without any idea why I did—just because I loved the flowers for her sake.

"I was marvelously successful from the beginning. I supplied all my neighbors and friends in New York with violets, and I became more and more interested in the work. Then I said to myself, 'Why should I not raise these flowers for the markets and try to make some money out of it?' So, with my husband's consent, I had these houses, which you see, built a little over three years ago. It was really a risky thing to invest so much in an enterprise about which I knew so little, but I have never had any reason to regret it.

"I believe my great success in raising violets is due to two things—first, I keep the temperature of my houses so low, never above 40 degrees at night and during the day the same, save when the heat of the sun increases it; second, the perfect cleanliness which I maintain about the plants is a great element toward the success of their growth. They are like human beings, and must be kept clean in order to look healthy.

"I raise the violets from runners potted off as small plants, and carry them in pots through the summer; then early in the fall I plant them in the houses as you see them here in those table beds, six in a row; just such a distance apart the entire length of the beds. I do the cutting myself and the potting, and only require assistance in transplanting. Oh, how much experience teaches one in this work!

"I do all the bunching myself, putting fifty violets in a bunch, and I frequently send 11,000 to New York daily. I bunch them one day, and slip the stems through a hole cut in a piece of stiff paper to keep the

flowers from touching the water. Then I stand them in water and put them in a dark, cool, dry place, and the next morning they are carefully boxed and sent to the commission or middlemen in New York.

"If we could only have a flower market, as they do in Paris, and take our violets directly there, it would be a boon.

"I raise but two varieties of violets—the Marie Louise, this large double flower you see here, and the Swanley White, which I will show you in the other houses over there, where they are grown.

"There is a new variety, the Lady Hume Campbell, which I am experimenting on. I do not raise the Russian violet, as I do not like the single flower; they droop so quickly. I have learned that violets should never be sprinkled after they are picked, nor should they be placed near ice.

"Next year I mean to have a rose-farm, and go extensively into rose-growing."

# XXV.

## COUNTRY HOME-INDUSTRIES.

### POULTRY-RAISING.

THIS is one of the best possible occupations for women who live where it can be engaged in. The wonder is that many more are not busy at it. Hundreds, yes, thousands, are idle and wishing they knew what to do to earn money, yet the United States has to import from Europe one-third of the eggs it uses. Scientific poultry raising is a comparatively new industry, which is more profitable than almost any other that country people can devote themselves to, considering the capital invested. Books and periodicals which give the newest and best methods and discoveries of the business are numerous; making the matter of acquiring instruction easy for all. It is unnecessary to say, however, that no matter how excellent and comprehensive the literature of this industry, the education acquired by engaging in it is the most serviceable. The books and papers must be relied on to tell how to begin, what breeds of fowls are best adapted to different climates, and will be useful in a hundred ways. It is a good rule, no matter what your business may be, to take all the periodicals pertaining to it that you can possibly afford, and buy the books that have something to say about it, too. That is the way scientific information becomes diffused,

and new ways of doing become general. Nobody knows a business so well that somebody else can't teach him something about it. The papers and books may save you many times their cost. When hard times come and you begin to cut down expenses, don't discontinue papers or quit buying books. That would be anything but an economical departure.

In poultry-raising there need be no worry about finding a market for the products of the chicken farm. The demand is always good, and sometimes very good. The taste for chicken and eggs is universal. Neither is the business limited to any particular climate; modern science being ready with devices which overcome all the drawbacks everywhere.

In France, in several instances, women have made great fortunes in chicken-raising. In this country they have succeeded to an astonishing extent, wherever the work has been undertaken with intelligence and whole-hearted devotion to it.

A traveler tells of a farmer's daughter in California, who, on her return from college, gave her attention to raising chickens and netted $1,000 a year from her work. She had a number of small enclosures, each with capacity for 40 chickens, with a little house in the center. The cost of all the enclosures and tiny houses was less than $200.

Energy, industry and courage are the necessary ingredients of the capital for this business. A chicken farm in New Jersey which has buildings that cost $5,000 all made out of the business, was started three years ago with only $25 in money. The proprietor is a man who has been engaged in business in New York all the time, and could give it his personal attention only

nights and mornings. His farm is devoted exclusively to the production of eggs. As he has 1,000 laying hens, which he manages to keep laying almost the year round, it is easy to see that his income is very respectable.

Some start with a capital of $100, and others have put as high as $40,000 into the business in the beginning, going into it on a scale vast and apparently extravagant.

A chicken farm in New Jersey which covers six acres of ground is thus described: "It is enclosed by a fence about six feet high, and contains a number of wooden buildings, built especially for chicken-raising. One of these measures 60x80 feet and is twenty feet high. It was originally built for the fattening of poultry. It is divided into pens for flocks of chickens of different breeds. The pen measures about 10x20 feet, and each contains nest-boxes, roosts and feeding troughs. Another building on the ground is long and narrow, 100x15 feet, and is divided into pens the same as the other. Still another is 40x15 feet, which we use principally for ducks. It has a small pond adjoining. On a knoll back of these buildings we keep a large number of artificial brooders for young chicks taken from the incubators at the store. They are kept in these brooders four weeks and are then old enough to be put in with the larger stock.

Without crowding it will contain nearly 1,000 full-grown fowls, 5,000 young chicks and 1,000 ducks. The cost of such a ranch complete, without the land, is about $5,000. One man and a boy can attend to it nicely. Their duties are to feed and water the fowls regularly and keep the buildings thoroughly cleaned. If this is properly done it keeps the fowls in perfectly good health. Such a business, properly carried on, will yield

a profit of at least 100 per cent. on the capital invested, and even that is a low estimate.

Many families of wealth, weary of life in cities, have gone to the country, and, having no business to engage his attention, the head of the house devotes some of his leisure time to raising fancy poultry, by way of recreation.

The development of every industry opens new ones in the way of furnishing supplies. Poultry-raising has given rise to several. Incubators are the outcome of large ventures in this direction, and the making of ground bones and oyster shells fed to the chicks has already grown to be an important business in itself. One house in New York sells fifty tons of it a year. Wire-netting for fences for poultry yards is another business greatly enlarged by the increased interest in poultry-raising.

A woman, who has been successful in this work, says: "Poultry-raising does not require any great amount of mere brute strength, but it does require patience, gentleness, unceasing, watchful care, and a close attention to minute details, and for this reason women seem especially fitted for the work. It is with this as with any other occupation that women may engage in,—the ones that make the money—the successful ones—are the ones that do the best work and the most of it; and in order to do her best a woman must possess her full power of health and strength. Those who start in must expect to meet with some discouragements along the way. Poultry-raising is not, as some poultry writers would have us believe, a "royal road" to wealth; there will be many obstacles to overcome, and many things to learn that one can only learn by experience before the

poultry-raiser will find herself on the high-road to success; but remember that there is nothing connected with any branch of poultry-raising that a woman of average intelligence, who is determined to succeed, may not master; no obstacle that she may not overcome, that other women have made a success of the business, and the same amount of work, energy and perseverance that would enable one to win in any other calling that comes within the scope of ordinary abilities, will bring success in this."

### ONE GIRL'S EFFORT.

A newspaper story tells how a young girl prospered in raising poultry. Her grandfather left her two pairs of Muscovy ducks, four Brahma hens and a Plymouth Rock rooster. She said she was going to make money out of them. Her friends laughed at her, and prophesied she would not succeed. But she fed them on scraps from the table, and wheat screenings, for which she paid. She picked up bones and oyster shells, and got some lime from the foundations of an old homestead. Eventually she grew corn for them in the garden, built coops, raised chickens and sold eggs. At the conclusion of the season her account of receipts and disbursements stood as follows:

RECEIPTS.

| | |
|---|---|
| February, 6 doz.; March, 6 doz., at 25c | $3 00 |
| April (setting month), 4 doz.; May, 6 doz | 2 50 |
| June, 6 doz.; July, 6 doz.; August, 6 doz | 4 50 |
| September, 8 doz.; October, 8 doz.; at 40c. per doz | 6 40 |
| November, 8 doz.; at 40c | 3 20 |
| December (pullets laying), 16 doz., at 50c | 8 00 |
| 12 pairs chicks at 60c. per pair | 7 20 |
| 8 pairs of ducks at $1.00 a pair | 8 00 |
| Feathers sold | 2 50 |
| Wings of fowls sold in store, 40, at 3c. each | 1 20 |
| Total | $46 50 |

DISBURSEMENTS.

| | | |
|---|---|---|
| Paid for wheat screenings | $3 50 | |
| Seed corn, pepper and butcher's scraps | 1 50 | $5 00 |
| Leaving a profit of | | $41 00 |

At the end of three seasons she had made enough money from her enterprise to attend an academy and fit herself for a teacher, besides putting away some money in the bank.

## BEE-KEEPING.

In hundreds of villages and in country houses women are turning over the difficult question, "What shall I do to earn money?" Yet few ever think of giving thought and effort to bee culture, an industry that has only to be started properly to set thousands of little people to work to solve the financial problem in the sweetest way, for their owner.

The bee has always had a reputation for great industry, but under the manipulation of science he becomes a veritable Vanderbilt in accumulating treasure, and lays up a store of honey that enriches his owner, as well as himself.

The old method of keeping bees was to let them have their own way about everything. Now they have to do as their owner thinks best, and the result is the gain of both.

A successful woman bee-keeper in Ouachita parish, Louisiana, sends six barrels of honey to the New Orleans market at one time.

Another at Santa Ana, California, sells 10,000 jars of honey every summer. A few years ago she gave the following information in regard to bee-keeping:

"What is the demand for the product of the bee? There is a good demand for California honey at home as well as abroad. Bordering, as this state does, on the Pacific, the facilities for shipping to foreign markets are excellent. Prices are moderate but the demand is steady.

"What qualifications are essential to success? In order to answer this question, I will make a little explanation as regards bee-keeping in California. The apiaries are located along the foot of the mountains, and generally several miles from the settlements; consequently the apiarian is cut off from the turmoil of a city life, and lives what to some would be a very monotonous existence. Therefore, one of the qualifications for a successful bee-keeper is to be able to live away from town or village, and be contented with a weekly, or, at best, semi-weekly, mail; also, he or she should be of a calm and gentle disposition, not easily excited, as the bees themselves are very nervous, and quickly agitated as well as irritated. Neatness and order are essential; and, last but not least, energy is necessary. There should be no human drones about an apiary. Women have engaged in the business to considerable of an extent. Though the proprietors of apiaries are usually men, their wives and daughters do much of the work in attending to the bees; and, if a woman is so disposed, she can manage an apiary herself, as some have successfully done. Any of the standard works on bees can be relied upon for information pertaining to the work of bee-culture. Much can be learned from the bee journals.

"Five hundred dollars will start any one with fifty colonies of bees and all necessary appurtenances to operate the business. An income can be expected within a year, or less time.

"It is a business which gives quicker returns for the capital invested than any I know of.

"My experience in bee-keeping has all been in California. Practically, I have no knowledge of the busi-

ness in any other place. Should a woman have a liking for this occupation, and not the capital, she can begin with a few swarms and soon build up and increase her colonies, and in a few years have a large apiary. As the bees would only require a small portion of her time, she can be engaged in some other employment besides. The average yield of a colony in California is 100 pounds of honey, besides the increase."

A woman who has engaged extensively in bee-culture in West Gorham, Maine, says that, when box-honey commands a good price, she has averaged yearly fifty dollars from each swarm of bees. She goes on to say :

" There is labor and care required to bring success in any enterprise. Bees give ample return for each little care and attention bestowed upon them ; and, if neglected and permitted to go uncared for, there is corresponding loss. I believe that bee-keeping should be encouraged, until bees enough are kept to collect the honey now allowed to go to waste, and which, if collected, would add millions of dollars to the wealth of the country. Feed bees all they require for their own use ; then we can secure nearly all they collect from flowers in boxes for profit."

Bee-keeping in cities has been tried, with results quite surprising. " To our astonishment," says one who has experimented in this way, " we found they did almost as well as in the country." The hives are kept on the housetops. All the great cities contain expensive apiaries now. It is believed that bees will go seven miles for their food, so that they visit the parks, gardens and yards of the city in search of flowers.

A National Bee-Keepers' Association is maintained,

and there are minor associations in nearly all the states, so great is the interest in this business.

### DAIRYING.

Nobody disputes that a well-conducted dairy yields a good profit, though it involves steady and pretty hard work on the part of the manager. Women usually are the actual managers of dairies, if not the proprietors. The capital necessary to operate one on a large scale is considerable. For this reason, and because of the great responsibility, women do not often take hold of dairies on a large scale, though thousands of them everywhere dabble in butter-making on a small scale. How to make that kind of thing profitable is what many of them do not know, and all want to know.

Perhaps there is no other branch of rural industry so unscientifically conducted as this. Waste, short-sightedness, and misapplied labor characterize it.

With a view to setting forth some clear ideas on this, and helping other women to achieve a success similar to her own, Mrs. E. M. Jones, a practical dairywoman, has written a little book entitled "Dairying for Profit; or, The Poor Man's Cow," which cannot fail to help to greater success all who consent to be guided by it. She presents methods, facts and figures that will bear scrutiny, which show how every owner of a cow in this country can make more and better butter, at a less cost for keeping and less labor, and how to sell it for the fancy prices which only the best butter commands.

Intelligent study is learning how to get the most profit out of every branch of industry by the easiest and best methods. Science applied to daily labor makes it light and paying. The clumsy old ways were hard and

often profitless. Keeping up with the age means as much to the humblest worker as it does to the full-fledged doctor, writer, or inventor.

The Orange-Judd Company publish Mrs. Jones's book.

### SILK-CULTURE.

This is an occupation for women which can be pursued at home; and, although by no means easy—for there is no such thing as easy and profitable employment—is interesting and to a reasonable degree remunerative. It is practicable wherever the mulberry tree grows or the mulberry leaves can be obtained fresh. The eggs of the silk worms can be purchased at about $5 an ounce. Green cocoons sell at from 50 cents to 75 cents a pound; dried ones, at $1.25 and more, and reeled silk brings from $5 to $8 a pound.

One who has had experience says:

"It is very hard work, and no let up. During the season of six weeks, the food must be always fresh, and the worms breakfast between five and six in the morning, and want a full meal about ten at night. Perfect cleanliness is essential, and that means constant attention. They must have plenty of fresh air, but no direct current, with a uniform temperature of seventy-five degrees.

"Other leaves mixed with the mulberry may prove fatal—peach leaf, for instance. Tobacco in any shape is poison. Their enemies are legion. Birds, ants, insects, rats, mice, are all anxious to get at them. And so on, to say nothing of a dozen different diseases. Besides all this, the cocoons are to be 'gathered,' 'stifled,' and 'reeled,' and the mulberry to be cultivated."

Four hundred silk mills are in operation in this country, and as the silk industry grows, as it surely will,

being an eminently attractive one for women to engage in, many more will be established.

It is said that a woman, wife of a Chinese emperor, about thirty-five hundred years ago, put her maidens to work reeling the silk from cocoons and weaving it into robes, the most beautiful ever seen.

The Woman's Silk Cultural Association of the United States has done much to encourage this industry for women.

### HOME FRUIT-PRESERVING.

Here is a home industry which, though by no means new, has still great evolvement in it. Some have tried it and made money; others found it unprofitable, and declared it overdone. Success or failure is probably dependent on the business methods employed, or the lack of them. The woman who buys fruit at retail city prices and "works it up" with quantities of sugar, expecting to sell it advantageously, will be confronted with some cold and unpleasant facts quite well known in the business world.

But the woman on the farm, who has fruit of various kinds going to waste for lack of a market, can work it up in different ways and realize three times the amount it would have brought if sold green. She can dry it, preserve it with sugar, pickle, make jellies, jams and juices. Or if she resides in a village, and wishes to exchange leisure for money, she can go to the farms and buy fresh fruit very cheap, having no freightage or middleman's profit to pay—get sugar at wholesale rates, cans on the same plan, and if she does the work of preserving the fruit well, and knows how to put it on the market she cannot help making a respectable sum.

It is in "working it off" rather than "working it up" that women are apt to fail. They apply to the nearest grocer, and when he tells them that they can't compete in point of cheapness with the great canneries, they go home discouraged and give it all up. Those who succeed do so by dint of making their own market, bestirring themselves to find people who will buy it at something like its true value. They "let their intentions be known," even to the extent of putting a line or so in both the home and city papers. Frequently they know city residents to whom they can apply, who will take a supply themselves and mention the opportunity to their friends. Everybody knows the superiority of fruit preserved in small quantities, by a skillful housewife, over that sold from the great factories. The higher price is readily paid by people of educated palates.

The Woman's Exchange cannot always be depended upon to provide a market for home-preserved fruit, because too many women are ready to supply them. Each one should build up her own list of buyers. After a couple of years she will have no trouble about it. The orders will come in without solicitation. The necessary thing is to let her readiness to receive orders be known to as wide a circle as possible. How do people who open hotels obtain guests? By letting it be known that they are ready to receive them. How do merchants attract buyers from all over the country? By letting it be known that they have good articles to sell. The secret of finding a market is, first, having a really good thing to sell; next, letting it be known that you have it and want to sell it. There is always a demand for a really good article of food, and this demand can be found by asking, after the manner of business men.

The Woman's Education and Industrial Union of Boston sometimes sells ten thousand dollars' worth of home-made jellies and preserved fruits in a year. The better way, however, is for the producer to supply families direct, without the intervention of an agent or institution, just as they sell butter and eggs.

This is an occupation which every good housewife knows; therefore neither time nor money needs to be expended in learning it. It is a family industry in which all the members not otherwise occupied can take a hand. After the work is done, the application of business principles will find a market for it. Every woman who does business in a business way helps herself and every other woman to independence. On this subject one who has tried it says:

"These questions of feminine and home industries are among the most interesting of the time and will increase yearly. They deserve the closest study of the fair political economist, and she must be one whose hand has been put to the actual labors of which she speaks. Practice corrects a thousand theories, lays a host of timidities and hesitations, and picks out the helpful schemes from the merely brilliant ones."

How to make supply and demand acquainted is not, after all, an intricate problem. Men of the business world solve it every day, with the help of printer's ink.

The cheapness of the fruit sold by the great canning establishments cuts no figure. There will always be people who want the wholesome, home-made articles of food, and this class will increase all the time, as tastes grow finer and household hygiene better understood. Already there is a tolerably wide-spread revolt against the flavorless things that emanate from mammoth food-

producing houses. The "factory" bread, fruit and other edibles, lack something which the home-made things possess. Whatever this quality may be, the food that has it not soon palls upon our taste. Home-made food is the only kind of which we never tire.

In many cases fine grocers keep home-made cake and home-made pies, made by private pastry-cooks. Home-preserved fruits are quite as readily bought when their merits are known.

The juices of fruits, condensed by long boiling, forms a syrup for which there is great demand as a flavoring and foundation for cooling drinks. The grape juice, so well known to everybody, is but one of the many that can be made.

The old-fashioned apple-butter and peach-butter would bear reviving. They preserve the flavor of the fruit and all its richness, being made with its own sugar.

An authority on fruit-preserving says that our own good housekeepers can prepare anything in preserved fruits, from the juices condensed to a dry-jelly, a Turkish method, to the candied cherries and plums which sell for a dollar a pound in decorated French boxes. "Any woman who can make currant jelly, can make the continental fruit confections," says this authority, "and what adapts them specially to home industry, is that they must be made in small quantities to insure perfection. The high-priced Levantine conserves are made in harems and peasants' houses, with no other apparatus than an earthen cooking vessel and a portable furnace."

Don't let a pound of fruit go to waste. Preserve it in some way, and then find buyers for it. Women on farms will not regret acting upon this hint.

# XXVI.

## BREAKING ROUGH GROUND.

### WOMEN HOMESTEADERS IN NEBRASKA.

THE following letter, written by Jeremy True, of Clearwater, Nebraska, to the New York *Sun*, is a good showing of how women can help themselves if they have the spirit of independence in them:

I saw an article some time ago in the *Sun* about a girl who had been bookkeeper for some firm in Chicago, and saved her wages until she had enough money to come west and buy a sheep ranch in Montana.

This story reminded me of the enterprise and good common sense of many of the girls in Nebraska, where young women, especially those who live in the country, have few opportunities of earning large salaries, as this Chicago girl had; nevertheless, they earn what they can, and it is surprising what some will accomplish, even with small earnings.

The majority of farmers' daughters teach school at a salary of from $18 to $30 per month, and, after deducting enough for board and clothes, they save money to pay their way at some good school or college for a term or more, and then teach again. Their fathers never think it necessary to mortgage the farm in order to send the girls to school, as some fathers do for their sons.

These girls teach, not only as a means of obtaining an education, but they have homesteads and timber claims, and improve them as much as their scanty wages will allow. I know two girls who are in college. Both

are teachers, and both have homesteads. When in school they work faithfully, for they know the value of time and money better than those whose parents send them to school.

Some girls learn all there is to be learned at district schools, and then, instead of going to college, they invest all the money they can spare in cows or calves, which they hire kept. This is usually a good investment, as cattle can be sold readily at almost any time.

Young women as well as young men see the importance of obtaining land and making homes for themselves; therefore they take advantage of Uncle Sam's generosity, and get as much land as the law will permit, which is 320 acres, a homestead and timber claim, 160 acres in each.

The average female homesteader is business-like and not afraid to do any work that falls to her lot. She can help mow and stack hay, is a good housekeeper, can milk cows, and harness a team as easily as her brothers, and I have known a few girls who have built the shanties on their homesteads. These shanties, you must understand, are cheap, easily constructed houses, of a primitive pattern, and usually called a "claim-holder."

When a girl of this kind marries, she generally considers herself as capable of managing her property as she was before she married, and for this reason, she does not make as desirable a wife as one who is not quite so strong-minded and does not know a bad bargain from a good one.

If a girl who has a homestead marries a man who has not, the law says she may keep the land and perfect the title in her own name. How much more independent a married woman is when she has some property, be it much or little! She does not feel as though she was working merely for her board and clothes, but as though she had a share in the firm, and some rights equal with her husband. In Nebraska it is supposed that woman has evolved far enough out of the state of imbecility to be allowed to vote on all questions relating to the pub-

lic schools, providing she has taxable property or children of a school age. She can also be elected to any school office. Several years ago I knew a young woman who, when she married, had 320 acres of land and several head of cattle. She was only a country school-teacher, but what little she earned she used judiciously.

Not only young women avail themselves of homesteads and timber claims, but widows have the same right. Some real old ladies take claims, and after many trials and hardships receive a deed therefor.

Near one of our thriving little towns is a creamery conducted by a maiden lady. She is half owner of the creamery, and, in addition, owns a homestead and timber claim. On the homestead she has a small store and post-office. In her absence this business is attended to by a lady deputy. When she goes out she drives a fine horse and carriage, carries a gold watch, and is quite aristocratic.

Any girl over 21 years of age, who has a fair education and the ability to use it, can get a home of her own, if she chooses, in this state. There are disadvantages to contend with here the same as elsewhere, but nothing is gained without perseverance. Many eastern girls come west to get land, and succeed too.

### STORY OF TWO HOMESTEADERS.

Seventeen years ago two young women in one of the middle states, weary of teaching, determined to find some means of self-support which would emancipate them from the prison of the school-room. By careful reading of the newspapers they found what they sought. The story is told in the following extracts from letters written by one of them to a friend:

"OCTOBER 27, 1877.—I have gone out westward, and entered a claim of 160 acres of Uncle Sam's land, for Nettie and myself. I was reading one day a letter in the Press, by a lady, about 'homes in the country,'

and as I felt in the mood I sat down and wrote her, and in reply she wrote me a delightful letter of twelve pages. She is the widow of an officer in the army, and has taken a claim, as has also her two sons-in-law. The land around there has been mostly taken by people of culture, who form by themselves a nice little society. She told me of a good claim next to her that I could get. So I stood not upon the order of my going, but went at once and secured it, and I tell you honestly it is the most satisfying transaction of my life. The trip in itself was delightful. Every one seemed to think I was the pluckiest little woman alive, and I was made much over to my heart's content, and then I got just the very piece of land I wanted. There is a lovely little lake on it, with a pearly beach where we are going to have our home built. The land is all prairie. Others have gone there and succeeded on less than we will have. Of course, there are disagreeable things in connection with it,—hard work, flies, mosquitoes, etc., but I think the consciousness of having a home of my own will sustain me through it all. I have to think up a plan for my little house. We will start up in April.

"DECEMBER 30, 1877.—Our little house is finished. It stands on the east side of the lake about ten rods back, and commands a beautiful view. Furniture consists of a bed, three chairs and a kitchen stove. We are going to save our money for more important things. Nettie writes that she has lots of spoons, forks, dishes, napkins, etc., so we shall have everything we need. I am making up unbleached muslin bedding for our plowman. You should see the lovely hassocks I am constructing out of some scraps of carpet, a red one and a green one. We intend to make a table, cupboard, etc., out of store-boxes after we get them. I expect it sounds incredible, but I would rather begin that way than to have a beautiful, improved place given me. There is, I think, a greater pleasure in doing than possessing. Putting forth effort has its own reward aside from the substantial results it brings.

"NOVEMBER 11, 1877.—There is something delightful to me in taking a piece of the virgin soil, and making it blossom as the rose—a place to call my very own, where I can receive my friends under my own vine and fig-tree. There are plenty of ways of entertaining them—visiting the improvements, riding over the prairies, fishing in the lakes and shooting game. I know, of course, that when it comes to driving the reaper all day, cooking harvest dinners, digging in the garden, and all the rest of the hard work we shall have to do, we will not feel so enthusiastic. I think of these things often, and yet I am happy.

"I wish you could see the houses or tiny cabins of some of the young married women who have been brought up to do little else than play on the piano. The sight is doleful, I assure you.

"How pitiful and unpleasant is inefficiency; and is it not strange that any human being should think that the more helpless and useless a woman is the more attractive she must be? Could the human mind be farther astray than when it harbors such a thought? Isn't it plain to be seen that if every one would strive to be as useful to the world as possible—efficient in all places and under all circumstances—poverty would be swept away forever?

"Some wealthy families are in the neighborhood; but they only spend the summers here. We have three market towns on the railroad, within easy distance. I have had two offers of marriage from wealthy and fine-looking men since I came; but I wouldn't give up my claim and project of making a home myself for a king on his throne. People call us 'the grangers,' and tease us dreadfully about our farming.

"MAY 28, 1878.—I arrived here to stay on the 23d of April, and have been fixing up the house, making garden, getting acquainted with our neighbors, etc. Nettie came two weeks later. She teaches school eight miles away, and goes and comes on horseback every day.

"It is windy this afternoon, and white-caps are foaming all over the lake. The ducks have all fled to their

covert among the rushes; but the loons, sure prophets of stormy weather, are reveling among the waves. I wish you could see the snow-white cranes walking daintily around the lake in their quest for frogs. They are very shy, and old settlers say they will not be here another year. You have no idea what a rush for land there is in this state. People seem perfectly frantic to secure anything at all.

"I will confess to having felt a little homesick. It is testing the strength of our 'back-bone,' but do not harbor the suspicion for a moment that we feel discouraged. It is just the newness of the thing that takes me down a little. We are surrounded by the best of neighbors, and are prospering beyond our expectations. We are getting along finely. We have selected the site for our grove. It is to be on the north side of the stable and garden.

"We climb up on the woodshed on pleasant evenings and watch the sun set over the prairies, and plan how we will have things. I hardly know how to describe our cabin. We have been obliged to neglect it in attending to the garden, so that it does not look as my fancy painted it. We have no cellar yet, and things are *so* crowded. Our main room contains a stove, cupboard, table, bureau, sewing machine, six chairs, etc. Nettie has brought quite a library of books, which, with our pictures, brighten up the rough walls somewhat. Our attic bedroom is just high enough to allow us to stand erect in the cone of the roof. It contains our bed, trunks and dry goods generally. The woodshed holds our agricultural implements, boxes, barrels, etc. As soon as we get the cellar dug, and our stove in the woodshed, we are going to fix the carpet (a nice rag one Nettie brought), and have it to lay down on Sundays, when the scholars are not here, and we want to be fine. Perhaps I forgot to tell you that I, too, have a little school of very small children who meet in our house every forenoon. There is no public school near enough for them to attend, so my college is a purely

private one. Their fathers pay me by breaking our ground, and doing other necessary out-door work too hard for us to do. You see we adopt the old-fashioned plan of exchanging work—which is one form of co-operation, and a capital one it is, too. You help me and I will help you, is the spirit of it.

"We have things enough—too many, I fear. I had a present of a beautiful set of glassware before I started, and our table looks quite decent. You would imagine that we keep very clean; but with this black soil, hard lake-water, and little time to devote to housekeeping, we are far from being immaculate.

"The mosquitoes have begun to devour us already. They are perfectly terrible by day and by night. Our house furniture is considered quite fine.

"NOVEMBER, 1878.—We have come down to C—— to spend the winter. Nettie teaches and I sew. We arranged to have the horse, oxen, cow and chickens boarded for the winter. In the spring we hope to have a reunion on the farm again.

"I cannot say that we have achieved very much; but we have an object in life, and are healthier and happier than we were as homeless teachers. We have a nice flock of chickens. We traded our clumsy wagon off for a cow, and will look up a lighter one in the spring, also a handcart in which to haul vegetables and other cartable stuff. Both of us have had rheumatism in our shoulders from carrying heavy loads—the only imprudent thing we have done. Tree seeds in generous quantities have been given us, and we can buy them cheap too.

"MAY 2, 1879.—Here we are at home on the prairie again. With planting and scraping acquaintance with our old friends, to say nothing of gardening, setting hens, picketing our stock, and other airy, fairy occupations, we scarcely have time to breathe. Nettie commenced our district school yesterday, in a little house across the lake, about half a mile away. From her teaching last winter down at the city she saved enough to buy the nicest little buggy on the prairie.

"Fishing and dancing parties have begun for the season. We have to run out every once in a while and chase the wild geese and cranes off our wheat.

"JUNE 15, 1879.—Our little kitchen has only a sand floor—no boards. A mother-hen hovers her brood in one corner; a hen sitting on eggs occupies another, a barrel of water another, and our garden tools the fourth.

"We are having ever so good a time this summer. There are parties and picnics plenty, and the community is not without some gentlemen, as well as ladies, of culture. Our Fourth of July preparations are immense. I think I have found a man who will make a splendid leader in a reading club. I am determined to get that started this summer if possible.

"We have heard nothing from the grasshoppers, and I trust we shall not. Our crops are looking well. The cut worms and potato bugs are doing some damage to our garden, but nothing alarming.

"NOVEMBER 10, 1879.—It has been a busy summer, and there is much to do yet. I never knew before what it was to never have one leisure moment. What with breakers and cutters, and stackers and threshers, and men to fix the house, etc., we are kept so busy from morning till night we have scarcely time to breathe.

"I wish you could see one of our parties. We dance one moment with wealth, wit and wisdom, and the next with their opposites."

These young women homesteaders went the inevitable way of handsome, intelligent and efficient young women everywhere. They married; but not until their homestead was well improved. Then they sold out, realizing comfortably on their investment. Better than that, they had demonstrated their ability to carry through difficult undertakings, to stand alone, to create something out of hard conditions. In short, they proved, as others have done, that a woman can do what she will. They paid the price of success and won.

# XXVII.

## DAILY BREAD.

### VIENNA KITCHENS.

WOMEN possessed of executive ability would surely do well to establish in large towns and cities, restaurants after the style of the People's Kitchens in Vienna. These institutions are as yet an experiment there, but so far have been very successful. At these kitchens meals for 40,000 or 60,000 persons are prepared daily —ample and excellent meals too. The price of a dinner, consisting of soup, meat, bread, vegetables, pudding and coffee, with fruit or cheese, is about 3½ pence in English money. A breakfast of coffee, vegetable soup, bread, ham and eggs may be had for 2 pence. A supper of cold meat, bread, vegetables and pudding, with tea or coffee, costs 2½ pence. The large consumption of food, which allows it to be bought in cheap markets, is, of course, one of the causes enabling the establishments to maintain such low prices. A more important cause is to be found in the perfection of their organization and management.

It is well known that food can be supplied at exceedingly low prices where the demand is large and steady. As a general rule, the cost of any given article depends on the quantities in which it is manufactured, and to this rule cooked food is no exception. The smaller the

scale on which the business of a restaurant is conducted the higher must be the keeper's charges if he is to extract a living out of it for himself. Where much larger quantities of food are cooked at the same time the cost of their preparation becomes diminished to a mere fraction of that of the raw material, and charges can be lessened accordingly.

Kitchens on this plan, if well organized and managed, would be a blessing to all classes of people, and could be arranged to accommodate all classes, by grading the dining-rooms. This has been accomplished in a measure, though with a higher scale of prices, at the oldest restaurant in New York city. They serve thousands of people daily, giving them excellent food, and plenty of it. Some of the rooms are open all night. Some have very plain table service, with the food served in a primitive, help-yourself style, but what is served is quite as good as that in the more pretentious dining-rooms where the napery and china are correct, and the charges higher. The idea has money in it for the woman or man who can put it into form.

The New England Kitchen of Boston is after this plan. It sells $20,000 worth of food a year, scientifically cooked food, too.

### TRAVELERS' LUNCHEONS.

How often do women alight from railroad cars to pick up something to eat at some dingy little lunch-counter, and wonder why, with all our boasted progress, that institution never advances? Any woman with a shadow of talent for cooking and giving to her table an appetizing daintiness, sees at a glance how the lunch-counter could be improved with profit to the proprietor and

comfort to the traveler. Yet it seems to be the last thing in civilization to fall under uplifting influences.

Since it may be set down as a fact, undoubted and unquestioned, that good food will always be bought if hungry people know where to find it, the marvel is that women anxious to earn money have not turned their attention to the lunch-counter and raised it out of its stagnant degradation to a position which commands the respect of its patrons. Money is waiting in many pockets for the women who will do this successfully.

Nor need their efforts be confined to the lunch-rooms which deface railroad stations. Near every factory, shop or school, wherever men and women are employed and need food at intervals, an improved lunch-room would have patrons. A new bill of fare and new methods must take the place of the old. Instead of stale coffee, it is possible in these days of gas, gasoline and coal-oil stoves, to have fresh coffee. It is just as easy to have hot milk, in a pretty and clean little pitcher, as to have it cold, in cracked and repulsive receptacles. The dry, butterless, thick, choking rolls, split in the middle and burdened with a piece of stringy ham that go by the name of sandwiches, should be abolished in favor of genuine sandwiches made from home-made bread, cut in convenient size, buttered and filled with chopped meats, seasoned and moistened until it is delicious in taste. Plates of home-made bread, with pats of fresh, sweet butter ready for instant application, or bread already buttered, English style, could be ready just in time, and not long enough ahead to become dry and unpalatable.

In warm weather the fat-soaked doughnuts should

make way for beaten biscuit, made fresh every other day. Cottage cheese, dressed with fresh cream, would be in great demand. Parker-house rolls, home-made, could be freshly provided at different intervals, and the shiny, tough ones from the bake-shop excluded entirely. A pan of hot gingerbread would be grateful to the traveler, whose stomach revolts at sight of the dry iced cake which has been under the wire screen, lo, these many days. Without number are the improvements which could be made by the woman with a knowledge of scientific cookery and a bit of genius for management. She could send the traveler on his way rejoicing, and she would have cause to rejoice, too, for his money would be jingling in her pockets, and she would have the blessed consciousness of knowing that he had not paid it without receiving an honest return. She could make her little place attractive to the eye by means of clean and decent napery and tableware, and would be a true benefactor of her race.

All this is not difficult of accomplishment; it needs exactly the business qualities that insure success everywhere. Any woman who determines to do it, and perseveres in the determination, cannot fail. There is room in this branch of industry for thousands of energetic women.

Another phase of the lunch question which has been demonstrated as practicable by a few women of business sense here and there, consists in the preparation of a dainty repast of different things, all the best of their kind neatly packed in paper boxes or small wooden baskets, and sold at 25 cents each to travelers who do not care to eat in the lunch or dining-rooms. This plan has great possibilities in it.

## SUPPLYING COOKED FOOD.

An opportunity for capable women to make money exists in every town and is not seized by any one. This consists in supplying, at fixed intervals, certain kinds of cooked food to persons who do light housekeeping. The benevolent societies, so far, are the only ones who have taken advantage of this method of increasing their exchequer. That it could be made a profitable private business is evident. Let it be understood that certain dishes will be ready every afternoon at a certain hour. The dishes to be different every day. If they are well cooked, and destitute of the objectionable restaurant flavor, they will always be readily bought, even by families who keep house on a large scale. Orders could be taken ahead for the start of such an enterprise, which would be a great convenience to any community or neighborhood. The work would be of a decidedly private nature. Even the delivering of the goods need not depend upon the producer at first, as the buyer could send for them at whatever hour they were needed. Baked beans, roast beef, salads of different kinds, hot rolls, fresh molasses cake, cottage cheese, desserts, and many other wholesome, saleable edibles could be in readiness every afternoon at the hour most persons dine or sup. Any woman who can cook and has a place in which to operate, can start such a business. If properly managed, a good income can be got out of it in city or country town.

## OPERATING BAKERIES.

Improving on old ways in doing business often proves as fortunate as inventing something new. Following old lines never leads to brilliant success, because public

taste is moving on, whether the men and women who cater to it are aware of it or not.

Almost any business can win favor, if made attractive. New ways of doing old things can always be thought of, and generally bring good results.

Who ever enters a bakery without thinking that a few concessions to the tastes of the refined would be profitable to the proprietor ; that a new departure in the kind and quality of breads offered would bring a rush of customers ? Yet hundreds and thousands of these places keep right on in the way they did two or three decades ago, and are content with moderate patronage when they might have as great as they could supply.

A woman in San Francisco acted on the idea that bakeries could keep up with the times if they would, and was rewarded abundantly. Her husband was a young physician, struggling to get practice. Patients came infrequently, but expenses went on regularly.

Seeing the inevitable end of the cash on hand, she bestirred herself to see what she could do to help out.

She knew she could bake delicious bread, rolls and pastry, with none of the time-worn bakery flavor about them. A poor dying little cake-shop was just around the corner. The sight and smell of it were usually sufficient to turn any but the most heroic customer away.

This the little woman rented and put in order. She had it cleaned thoroughly and fixed up the window in a way that every one could see at a glance that new and capable hands were in charge.

She did her own baking, and did not follow the stale old forms either. Such bread, biscuit, rusk, rolls, cakes,

cookies and pies as she manufactured, had never before been seen in that part of the city. They went off on wings. Not content with the trade of the neighborhood, she took pains to inform her friends and others that she was ready to serve them. The announcement excited interest and curiosity, two active agents in making patronage. Her bread and pastry were bought and pronounced good. The "home-made" taste of them was delicious to bakery-worn palates.

Then the novelty of an educated and elegant young woman operating a bread-and-cake shop was a great card in itself. The pride she took in it had its effect on the minds of her customers. They saw that, instead of being ashamed of her business, or thinking it could lower her socially, she dignified it. In short she flung herself into it, heart and soul, and made money and glory too. She became more sought after by her friends than ever, because she had made an individual of herself, instead of remaining a mere model of ordinariness. There was no apologizing for her business, and there were no tales about "better days" to excite people's contempt.

In two months she had cleared $700; in four months $1800. In two years she had several thousand dollars in bank, had enlarged the bakery, taught a corps of assistants, taken in a partner and needed only to give a little of her time to the management of it. Besides all this she had educated the taste of the neighborhood to a point that revolted against the miserable stuff furnished in the cheap bread-shops, and demanded the best. That was quite a step in hygienic education.

Meantime her husband got a first-rate practice, which he owed in a large measure to the fame his wife acquired in her business enterprise, making it clearer

than ever that "Heaven helps those who help themselves."

## GROCERIES.

The ownership and management of groceries is a business women are not much given to, so far; but there is no reason why they should not go into it. A woman-grocer in a western state who has been established since 1860, has a business worth $80,000 a year. A house of fine groceries is an attractive as well as a profitable business, if the credit system is not allowed too much scope.

## COOKING-SCHOOLS.

These modern institutions are great factors in the betterment of mankind. The science of cooking is the greatest of all sciences, for on its excellence we depend for the physical strength which enables us to get the most out of our bodies and brains. The women who teach it are benefactors of their race. They have done wonders in giving all women a higher sense of the dignity of the work in the home, and in raising the standard of food, and getting the most out of materials. They have made it plain that simple food is, if properly prepared, as appetizing as the most costly.

More cooking-schools are needed. There should be a permanent one in every town. It would, without doubt be well attended, if well conducted. The largest in the world is in London, and Mrs. A. B. Marshall is at its head. She sometimes gives object lessons in arranging suppers for one hundred or more guests, preparing every thing herself, in elaborate menus of forty dishes.

This is a great lesson in execution, as well as in cooking.

When system and science work together in the kitchen the world is moving to very cheering music.

The first demonstrative lectures in this country on cooking were given by a Frenchman, a cook, who came to New York and Boston twenty years ago for that purpose. The women of Boston never lost sight of the idea, and never rested until they organized a school of their own. This school has been incorporated, as has been the one established in Milwaukee. These two are the only incorporated institutions of the kind in America, being legally qualified to graduate pupils and grant diplomas.

The system of study is graded, beginning with the making and care of a fire—still an occult science—the uses of various utensils, and the simple forms of cooking. The course includes the most elaborate cookery, and does not omit the preparation of food for invalids.

As the health and comfort of every family largely depend on the skillful management of the kitchen, the cooking-school is one of the most important institutions ever established.

## WOMEN'S EXCHANGES.

Since the first New York Exchange for women's work was established a few years ago, nearly a hundred others have been opened in the United States, and the idea has been acted upon in Europe in several cities. Originally the exchange was an institution behind which indigent gentlewomen with false pride took refuge. It was noticeably benevolent in its intentions, appearance and methods, and was largely in the nature of an appeal to the generous or opulent.

Sometimes this appeal was both pathetic and humor-

ous. The pitiful little efforts of the class it protected from the eyes of the great public whose patronage was anonymously asked for were painful evidences of the utter ignorance of their manufacturers of what constituted a marketable commodity. Quantities of things nobody wanted to buy and that would do nobody any good who might buy them, were offered at absurdly high prices, and everything in the nature of business principles openly violated and defied.

It was generally understood that the exchange existed because certain gentlewomen existed whose means of subsistence were sadly limited, and must be eked out by selling antimacassars, illuminated texts and embroidered pin-cushions. No attempt was made to meet the public's demand; its philanthropic instincts only were appealed to. The spirit of the work was openly charitable.

Time, however, brought wisdom even to the perpetrators of antimacassars and pin-cushions; and little by little most of the Exchanges dropped their appealing attitude and fixed themselves more upon a rational business basis, and inasmuch as they did this were they rewarded with increased patronage and respect.

The farther they have traveled from the benevolent idea, the wider their sphere of usefulness and larger their income. They are the nucleus of what, properly managed, may become great centers of information as well as exchange for every variety of women's work, from the humblest to the highest. They should embody bureaus of employment which would supply every demand for work in which women are engaged, or for articles they manufacture.

This idea has partly been adopted by the Ladies' Club

and Co-operative Exchange of New York, which, in addition to selling goods on commission and taking orders for various kinds of work, supplies teachers to schools and furnishes guides to show strangers about the metropolis. Women's hotels, where women traveling alone could stay safely and at a reasonable price, might be added. In some instances restaurants and lunch-rooms, toilet-rooms and waiting-rooms have been features which brought a good monetary return. In one city the profit for a year on the lunch-room of a Woman's Exchange alone was nearly ten thousand dollars. The New York Exchange has disposed of over a million dollars' worth of articles since it was established.

There is growth in the exchange. It has grown already since the first ones were established, and will eventually be a great medium through which women of all grades of ability will make their wants known, and to which all in need of woman's service or handiwork in whatever capacity will apply.

## SPECIAL FOOD FOR INVALIDS.

From the New York *Sun*.

If a physician nowadays in New York wants an invalid to have a special kind of food cooked in a special way, he does not have to plunge himself into the depth of despair in an effort to impress the family cook with the manner in which the dainty dish is to be prepared, cooked and served. He writes a prescription for the food just as he does for the medicine, and it is as accurately compounded. This happy release in such matters from the limitations of the "plain" cook has been wrought by the pluck, wit, and skill of a woman who is known as "Mrs. Kate Teachman." That, in addition to being a woman in trade, she happens to be a lady and a member of a wealthy family, who, for reasons

which concern herself, wished to make her own living, are facts which she does not make part of her capital. She believed that there was an opportunity to make a profitable business of supplying delicacies for the sick, and three years ago began the enterprise which has grown into an extensive success.

"Mrs. Teachman," in a conversation, said that the idea was suggested to her through her own experience in preparing delicacies for an invalid in her own family. She found that she had to do this if the patient she was interested in was to have properly-cooked delicacies at the time when they were wanted. "Many articles I wanted," she said, "could be obtained from the Woman's Exchange, but it was necessary to order them a day in advance, and that was not always convenient. It was not always that a French chef could or would prepare just what I wanted in the way I wanted, and so I made the delicacies myself and developed some skill in the work. When I determined to start this enterprise to supply such delicacies as wealthy invalids wanted, and which from my experience I knew they could not always obtain, I rented two little rooms here on Forty-second Street, where I began the preparation of such articles as there is the greatest demand for, and, under the name I am known by in my business, sent out circulars announcing what I was prepared to do. My business grew and succeeded, and from the first day I have had nothing but pleasant experiences in 'trade.' I consider my work a lady's occupation, and, quite apart from my success, it has been an enjoyment to me."

This was said in the parlor office of the "Home Bureau," as the institution is called. The bright, prettily furnished office, furnished with desks, easy-chairs, rugs, and hangings, was a surprise to the reporter, who had a notion that he would find the Home Bureau a store stocked with canned goods and patented jellies. Back of this office are the kitchen and pantries and packing-rooms, two of the smaller of which were all the original space occupied. In the kitchen are two large

gas ranges, each capable of cooking anything from a batch of bread to a pint of soup.

In the morning certain things, like beef, mutton, and chicken broth, are prepared in quantities sufficient to last only through the day, and thereafter the ranges are occupied in cooking special dishes prepared to order, and these include nearly a score of other broths, a dozen purées, beverages ranging from oatmeal caudle with wine to flaxseed lemonade, puddings, jellies, and anything else an imaginative physician or a capricious invalid may suggest. Orders are filled for Newport, Lakewood, and other resorts, and sterilized milk is shipped even to Europe and San Domingo to New York invalids who have started away with a supply which they want renewed. Of course if you want that sort of thing done in that way you pay for it; you pay, for instance, 65 cents a pint for broths, 75 cents a pint for purée, from 50 cents to 65 cents per half pint for jellies, and from 50 cents to $4 a quart for beverages. If you are boarding, and want home-made bread, you can have it for 25 cents a loaf, chopped chicken sandwiches for 25 cents, and scraped beef sandwiches for 15 cents.

The jars and bottles in which broths, jellies, sterilized milk, and beverages are sent out are first scoured and then kept for use in a dust-proof glass case, and all the pots, pans, and kettles are hanging up in the sun. It makes you hungry to go into that kitchen.

Two years ago "Mrs. Teachman" opened a trained nurses' registry. "That naturally grew to be a part of my business," she said. "Many people coming to me for invalid's food made inquiry for experienced nurses, and through supplying them incidentally I came to make it a part of my business."

It is essential when a nurse is wanted that the order be filled immediately, and to have a known source of supply. "Mrs. Teachman," a year ago, started, on West Forty-first Street, a nurses' club eligible only to graduate nurses who stand high in their profession. The club has sleeping-apartments exclusively for mem-

bers, reading and writing rooms, and a library. "It is quite like a man's club," said the manager.

The Home Bureau is said to be the only institution in this country devoted exclusively to the preparation of delicacies for invalids.

# XXVIII.

## WOMAN'S HISTORIC WEAPON.

### THE NEEDLE.

"THE needle," says a philanthropist, "has slain more than the sword. I ask in the name of all the past history what toil on earth is more severe, exhausting and tremendous than the toil of the needle to which women are subjected?"

None. With this little weapon women have stood off the wolves, hunger and sin, through the centuries. It was the first arm taken up, and it never will be laid down, for the business of clothing the body will endure forever, or while bodies endure. Year by year, however, the wail of womanhood sacrificed by it becomes louder and more agonizing. The sewing-machine came, but it did not lift the load, it only added "the crush of the wheel to the stab of the needle," and though it did in one hour the work of ten, instantly it became the custom to put ten times more stitches on everything than formerly—so the gain was canceled at one wave of Fashion's hand.

Never was there a time when the vast numbers of women who ply the needle were so meagerly paid; and never was there a time when skilled sewing women commanded so high a price. These are two remarkable co-existent

facts, which certainly contain a clew to what is needed to adjust matters.

The needlewomen who toil for pittances do a kind of work in which only rudimentary skill is needed; and their name is legion. So vast is this untrained army it is no exaggeration to say that its members devour each other. By overcrowding the ranks they reduce the pay to a mere nothing, and all suffer for it. From the pits of misery where they work their cries continually rise. From the other side, from the heights where shines perfected labor, the call is always for more help at good pay. The dressmaker who understands her business thoroughly is overrun with work at prices that would have staggered people in our "grandfather's day." The capable seamstress, who can cut and fit children's garments and remodel gowns, cannot begin to respond to the calls she has for her services at two dollars a day and board. And this is the case in towns and villages as well as in cities.

Does not this give rise to the suspicion that efficiency would cure the malady from which the sewing-woman suffers? If she would learn to do household sewing, which includes dressmaking, thoroughly, she would not have woes. That would thin out the overcrowded ranks of the plain operators and give rise to better wages for the remainder. The trouble with the underpaid seamstress in factories and sweat-shops is that in youth she was given no education worthy of the name in the handicraft by which she now earns her bread. Pressed by necessity, she rushed into the swarming ranks of plain sewers and there remains until death releases her, which sometimes is not long.

Everywhere there is room for more dressmakers; but

they must be finished in their business and not mere botchers. Women who can enter a family and fix up the garments of its members nicely are almost unattainable in great cities. A business woman hired a seamstress to make her a plain black silk house-gown. She was ten days making it and received two dollars a day, and then it was a failure. Of course that particular seamstress was never employed in that house again; and her experience in other houses could not but be of a similar character.

The truth is she was doing family sewing without ever having learned how. The result was, for her employer, ruin of material, loss of money and loss of faith; for her, loss of future opportunities. Efficiency on the part of a greater number would burst the sewing-woman's bonds. Learning to do the best work in the best way would make her free and independent.

### HOW THEY ESTABLISHED A MILLINERY BUSINESS.

Here is a little newspaper story of how two young girls in NewYork went into business.

"You see," Polly began, "when papa died and we discovered his life-insurance had run out, there was but $200 between ourselves and the street. We were awfully young and ignorant, and only because people had said I showed taste in trimming my own hats did I happen to think of it as a profession.

"Now, don't you fool yourself with the belief that any amateur work goes down with the public," her sister interrupted, "for it doesn't."

"Of course not," Polly continued. "But our first move was to get into a fashionable millinery establishment as apprentices. For two years we studied the trade, worked for next to nothing, and figured continu-

ally on some way of bettering our condition. I seemed to be pretty clever at thinking up new ideas, and, just to be friendly, trimmed hats for every woman in our boarding-house. They even brought them to us from outside, till finally a woman in Jersey saw what I could do, and wrote, offering to pay me for buying and trimming her a bonnet suitable for half mourning. I did it, my taste pleased her, and before long every moment out of office hours was taken up filling private country orders."

"But," observed the visitor, "how did you ever dare throw over your steady pay for an uncertainty?"

"It was pretty cheeky," Polly replied, "and we would never have had the courage if an old friend of our father's hadn't offered us the use of a room on Forty-second Street. We were to have it free of rent two days in every week, and then I tell you we just hustled to get patronage. We sent out circulars to every woman we knew; we called on them personally, and were weeks getting ready for our opening. That function consisted of six trimmed bonnets and a cup of tea for all those good enough to come. Peggy and I wore our best frocks, were hospitable as we knew how to be, and begged our guests to help advertise us."

"And they did it nobly," Peggy struck in, "so that pretty soon our commissions brought in a tidy little sum every week. We made it a rule to study the individual tastes of our customers, and never let a hat-box go home without a civil note of thanks. These things sound like trifles, but they seemed to please the people we catered for, so that day by day our orders increased."

"Then we conceived the idea of going out as seamstresses do by the day," said Polly, resuming her narrative; "only we trimmed hats, and in time that led up to regular season visits to the little towns about New York. This autumn and winter we have been more prosperous than ever, and, as Peggy told you, our Orange trip has netted us over $900. The way we do is to go to a place for three or four days, and, while there, visit our

patrons in their own homes. They turn over to us all their old flowers, feathers, etc., which we look through, selecting those that are worth carrying back to New York and freshening up for them. They, the patrons, are relieved of all trouble. We make detailed notes of just what they wish done with the stuff. At the same time we drum up trade and solicit new orders. I wish you could have seen the mass of half-worn finery, ticketed and packed in big pasteboard boxes, that we brought home and are busy even now working up into second-best hats for our customers. We secure feathers, press, cut, and alter frames, stiffen and smooth crumpled ribbons and do up crushed velvet almost like new. This is the part of the business that pays best, for when a woman does not have to buy new materials she is willing to pay liberally for the labor of doing them over."

"And then, you see," said Peggy, "Polly and I attend every opening of fashionable millinery in New York City. I am pretty handy with my pencil, and can, in a few strokes, jot down all we need to guide us in copying novelties. Later on I elaborate these sketches, mail them to the country, and rarely fail to get new commissions in consequence. We keep excellent photographs of our patrons. We study their style and coloring, make ourselves useful to them in a hundred ways, and very seldom lose a customer."

## HEAD-WEAR AND ITS OPPORTUNITIES.

We have schools of dressmaking, why not of millinery? The woman who could give lectures on the principles of artistic head-wear, and practical instruction would have a large following. The millinery shops do not give an opportunity for more than a small percentage of those desiring it to learn the art.

Schools would accomplish the matter much more quickly, and with broader results. A few such institu-

tions, well conducted, would do wonders in improving the taste of the public.

The part of the art of dressing well which pertains to head-wear derives its inspiration from the French. She who possesses the touch and taste of the daughters of France could make a school of millinery as famous and as helpful as ever was school of high art. Hundreds would matriculate for the education in taste they would receive, who never dreamed of putting their knowledge to professional use.

The true milliner should be something more than a mere fashion-follower. She should know how to make her customer look her handsomest. This art will pay well.

The head-wear reformer has not yet appeared. There is work and money for her when she comes, if she brings something artistic for the adornment of the heads of women. Dress-reformers have not yet ventured on this delicate ground. They have had enough to do to wrestle with the vital point of the length of skirts, and the abrogation of the corset. Now let the bonnet-reformer appear, sickle in hand, and reap in fields ripe for the harvest.

A wealthy woman who had earned every dollar she possessed in millinery work, says:

"I know of no better business than millinery for a woman who has any talent for it at all. Even if she have but little skill at first, more will come to her if she tries to acquire it, and is in earnest about her profession. I am a classical scholar. I graduated with honors from one of the best colleges, but I have never been sorry that I devoted myself to making bonnets rather than pursuing some of the phantoms women think they must give chase to, if they are educated. My education has been quite as much

benefit and as great a pleasure to me in this calling as it could have been had I written books or chiseled statues.

"As for 'society,' I have the best, and have never heard of any lines being drawn upon me because I make and sell bonnets. The cowardice of women who are afraid to do this or afraid to do that, lest they lose caste is laughable to me. It is those who have no assured position who are most afraid. They are always indifferently educated, too, you will find out. Thorough education rids the mind of all such foolishness.

"Years ago, when the milliner was a poverty-stricken being, bleaching old straw bonnets in a barrel with sulphur, she was not much sought after as an ornament to society, I dare say. Now, when she holds her own in the business world, and is useful in a large way, society—all she cares of it—is ready enough to be nice to her. Besides, a woman in business is really 'in society' all the time. That is, she constantly comes in contact with others, and so has less need of that which calls itself 'society.' In fact, she could not give much time to it—if it begged her on its knees. That sort of thing is for those who have time to kill. The business woman has none.

"No; I have never regretted becoming a milliner. I pay $2,000 a year rent for my shop, and I own a twenty-thousand-dollar home up-town. My account at the bank is good. I have little investments here and there, and I go to Paris every summer. Perhaps if I had turned my attention to what ill-informed persons call a higher vocation, I might now be a newspaper reporter, running around armed with a shabby umbrella, and other accessories to match, anxious to 'write up' some idle woman's wedding trousseau or describe some actress's home-toilet. I am very satisfied to be what I am."

Old as this occupation is, it is one of the best paid in which women engage, because a milliner, of necessity, is one who understands her business, who has been trained in what she is expected to do. When employed

by others her salary varies according to her ability. If an expert, in concocting confections for the head she can command almost incredible wages as an employee, or make an enviable fortune as a proprietor. It is said that the Princess of Wales is a very clever milliner, and usually gives the finishing touches to her bonnets, sometimes making them outright. It is well known that she is also a skillful dressmaker. Before her marriage she and her sister, now wife of the Czar of Russia, made all their own dresses. The sensible princess has taught her daughters the same art.

### LACE-MAKING.

A teacher who received her instruction in this art at the London Kensington Art School, and both teaches and manufactures in this country, says:

"I have made a business of teaching lace-making rather than manufacturing laces; but I have had many pupils who have made their living by selling their work. I like to make lace very much; it is easy and light employment; but prefer to travel and teach. I can instruct eight or ten pupils at one time, thus keeping that many pairs of hands busy with as much ease as I could keep my own employed, and of course it pays me better. I have been remarkably successful. I teach about fifteen kinds of art needlework, any one of which, if thoroughly understood and practiced, would be a good business.

"The market for laces is so far, with some exceptions, private.

"In comparison with European laces American handmade laces do not suffer—especially the Honiton and Duchesse which bring almost the same price.

"My capital at starting was knowledge of the business of manufacturing laces and $25 of borrowed money.

"The chief difficulties and obstacles in the way of women making a business of it is the common lack of perseverance and energy.

"All instruction necessary could be acquired in a month or six weeks by ordinary application, which must be under the personal instruction of a teacher. It could not be learned from books. Much that is printed on the subject here is very incorrect. I do not make what is called Point lace at all. We cannot approach that—so I do not attempt it.

"The laces I teach are Honiton, English Point and Point Guipure, Antique, Point Appliqué, Thread, Spanish Point, Italian and Duchesse."

# XXIX.

## WITHIN THE HOME.

### HOME-MAKING.

THIS is an art which, more than any other, expresses the soul. The home is the garden of all the virtues, and the woman at the head of it creates its spirit. Something more than an ability to operate domestic machinery smoothly is required to produce one whose influence will be for good far down the future, and will embrace a circle much wider than that made by consanguine ties.

The home does not exist solely for the pleasure and comfort of the family, as many mistakenly suppose. It is not a place whose chief charm is in shutting out those not born to its privileges; but rather one whose greatest glory consists in its benign influence over many. It should be a center, from which affection, sympathy, and instruction flow out upon a wide radius of human kind. "The true mother," says George McDonald, "is she who numbers her children by thousands."

The woman who is the controlling spirit of a home, liberal in its appointments and broad in its intentions, has a great opportunity to benefit her race. She can gather about her the young, and by example and precept, by the goodness of her heart and gentleness of her manners, by the efforts she makes to provide entertainment and instruction for them, sow seeds of noble aspirations

which will bear sweet fruition long after she has passed on to invisible scenes of activity. She can give pleasure to the homeless, the aged, the neglected and the isolated, who are always plentiful. She can open her parlors to them all, without regard to social lines, when a friend comes who has something instructive or interesting to say; or she can spend some of the money she puts aside for the furthering of her plans to help others, and hire lecturers, singers and artists to entertain those whom she invites from all ranks.

The great comfortable houses, filled with fine furnishings, books, and works of art, which are opened only to the rich whose eyes are already sated with the beautiful, are blots upon civilization. Their owners are hoarding things which would be meat and drink to the souls of the struggling and respectable poor folk around the corner. All about them are growing up girls and boys hungry to hear and read about wonders which are shut away from them. Why not, under certain reasonable limitations, ask them to come in and partake?

The home, instead of being the stronghold of selfishness, should be a center of sympathy for all who can be brought within its influence. There the "neighborly instinct" should have full play, and not in any narrow sense, either. "Neighborliness is the essence of Altrurianism." Nothing that could be construed as benevolence should be allowed to color the neighborly ministrations of the home. That wounds and humiliates the spirit which should be strengthened in its own esteem. The people who are invited in to partake of either mental or material food should not be all of one class, but of different classes; for that makes a feeling of equality very helpful to sore spirits, and gives to each guest the advan-

tage of contact with others, not of the class to which his poverty or his wealth daily consigns him—and that is educational to all, to the rich as well as to the poor. You do not ask them to share the privileges and pleasures you are able to provide from any sense of duty, which is a word much over-rated, but because you have a genuine interest in them as members of the great human family—and sympathize with their joys and sorrows, their struggles and aims. The successful home-maker causes every one to whom she ministers to feel this, and it becomes the bond which unites them to her.

The need of sympathy, the yearning for it implanted in every human soul, is a light that should guide us all in our treatment of others.

Whatever tends to the separation of classes cannot be good for society. The aim of the wise home-maker is to encourage union, rather than separateness. She must be a communist in the division of sympathy. She must watch anxiously to see, not whom she will shut out, but whom she can bring into the fold of which she is the light and center.

The tide of taste is turning perceptibly in the direction of a better development of the science of home-making. A foreign journal, devoted to the interests of women, asks that a society may be formed to further the progress of woman as a home-woman. It is to be a congress whose members are emancipated from the bondage of ignorance and helplessness, and are proud of the duties of woman in the home.

### HOUSEKEEPING-SCHOOLS.

Paris has a school of housekeeping, for the instruction of young women. The course of study includes the

points to be regarded in the selection of a house, proper management of each department and all its belongings, supervision of help, selection of wholesome food, and all the details which relate to the proper conduct of the household.

The idea is so good that it ought to take root here and grow rapidly. Such schools are needed everywhere.

The Iowa Agricultural College has a department of Domestic Economy. The course is post-graduate, and extends through two years and leads to the degree of Master of Domestic Economy,—M. D. E. It embraces domestic economy, botany, chemistry, physiology and hygiene, physical training, dress-fitting and millinery, nursing, designing and freehand drawing, household accounts, home architecture, home sanitation, and home esthetics.

It is designed for graduates of colleges and universities, but special students, not graduates of such institutions, can take the course or any portion of it, and receive certificates instead of diplomas, granting the degree that will show their proficiency in the branches.

### HOUSEKEEPING.

This is an art to be respected, but not to be worshiped. The woman who makes a fetich of her housekeeping destroys that which is the sole purpose of it—the comfort of the home. Order, neatness, efficiency are all requisite to perfection in this field of usefulness, but the peace of mind of the whole family must not be sacrificed that the domestic machinery may be operated in a certain way.

Fixed methods of doing things make a deal of discomfort sometimes. The over-nice housekeeper is sure

that her way is the only proper way, and too often spends her life in a vain struggle to make others walk her chalk line. Excessive veneration for the letter of the law is death to its spirit. Over-niceness and undue exactness can contribute almost as much to the misery of the household as carelessness. One insures a certain order of comfort—good food, promptly served, cleanliness, and the hygienic fraternity that follow in its train, but carries with it the enslaved conditions of mind incidental to conformity to unalterable conditions. The other provides for the freedom of the mind at the price of bodily discomfort. There is a happy medium, and it is found where the spirit of home-making governs the housekeeping,—where things are done because they contribute to the comfort of the family, and not simply because the inflexible ruling of the housekeeper insists upon it.

Scientific housekeeping is not severe housekeeping, though it is sometimes so construed. No one in the whole economy of civilization is a more important factor than the housekeeper. She has it in her power collectively, to make the whole world comfortable or uncomfortable. Yet so little value is set upon her services that again and again her phase of industry is left out of the census reports altogether. If she exercises her accomplishments solely for the benefit of her own family the census never takes account of her at all. She is recorded as without an occupation—that of being the indoor manager of a home not being considered worthy of mention. Her children go to school, and when the teachers ask the occupation of their parents, they tell what their father is engaged in, but say, "Mother does nothing." That is not intended to imply that she is idle; but merely that

her work is not to be put down among the regular industries. They understand it so because it has never been explained to them that although the work of their mother brings in no direct moneyed income, it is nevertheless a most important contribution to the industries of the world; and that she earns money if she does not receive it.

The number of professional housekeepers is increasing, and the standard of fitness is rising higher. Every woman should have a practical knowledge of how to manage a home. That is, she should know how to do everything necessary to be done. On her knowledge will depend the faithfulness and competency of those whom she employs.

The good housekeeper will be a stickler for results rather than for methods. She will not make everybody miserable if the dish-pan should be found riding an unaccustomed nail, or if the broom should swing an inch or so out of its sphere. She will learn that every other worker has a right to the methods which seem best and easiest to her,—a right to express herself through her work, as we must assuredly all do, whatever may be our work. Usually the learner will adopt the housekeeper's way, because it is the skilled way, and therefore better than her own; but while she is learning and at all other times, the housekeeper must not hold her own method in higher esteem than she holds her patience and temper.

"That finest of all arts, the art of housewifery," must have a revival of old-time interest. Says a writer: "Housekeeping is an almost forgotten art, in an earlier acceptation of the word. The difficulty of establishing city or country boarding-houses for wage-earners, where they can be secured against the greed of a money-making

landlady, is largely created by the impossibility of finding any woman who can wisely buy provisions, superintend the preparation of food and the ordering of a table, or undertake the management of assistants in other than a spirit of ignorant and dictatorial quarrelsomeness. Yet this profession is in no way derogatory to personal dignity, and is exceptionally well paid."

It may not be generally known that there is a National Housekeeper's Association in this country, with a membership from all over the land of six hundred, consisting of women socially eminent. Mrs. Potter Palmer, of Chicago, is president, and Mrs. Charles Heurotin, of the same city, is vice-president.

### A RETURN TO DESERTED PATHS.

A writer on the economic question, after referring to the woes of the workers in great cities says: "Perhaps under the pitiless pressure, some will find their own way back into deserted paths, in which there is both space and opportunity." Here is a way out of the suffering of the multitude; but they refuse to take it. The solution is simple and easy. Leave the overcrowded, underpaid ranks, and enter the deserted paths.

The same writer tells the story of a young girl who had served years in a large establishment, at three dollars a week. After all hope of receiving better pay had departed, she came to the shop one day to bid her companions good-bye, telling them not to speak to her when they met her on the street, and explaining that she was about to enter on a life revolting to her conscience. "I do not want to go, but I cannot held it," she said.

From her view-point there was no other thing to do. It seemed that the question of entering domestic service

was never even considered. For some reason it was not for a moment looked upon as an avenue of escape from the ill-paid and hopeless slavery of the shop. What was the reason? Perhaps she did not know how to do housework. Granting this, is it not an insult to her intelligence to assume that she could not learn as readily as do the untaught European girls daily taken into homes in New York and intrusted with very responsible duties?

No; there is a reason more insurmountable than ignorance, and it must be a very grave one, when young women starve, commit suicide or become outcasts rather than take advantage of an opportunity which belongs in the class of honest labor, to improve their condition, and offers better pay and far greater comfort than are theirs in the paths they do enter. Whatever it may be it is surely the duty of every one to find and remedy it.

When questioned as to their antipathy to household service, some of these women who suffer and die in shops frankly tell their objections, from which considerable light on this dark subject can be deduced. One has this to say:

"Why do we struggle on in shops at beggarly wages for the most slavish work, when we could be comfortable and receive better pay doing housework in private families? *I* do it because I value freedom above all other things; and in domestic service a girl is never free. She is made to feel that she is in bondage all the time, in unnecessary ways that vex and chafe the spirit. She is supposed to be a creature of almost no human instincts, needing no society, recreation nor sympathy. She is spied upon and her morals suspected if she leaves

the house, and she is not expected to have her friends come to see her. As nearly as possible she is converted into a machine, a necessary but contemptible one. She is at the beck and call of her employer night and day; and all too frequently she is the scape-goat for the surplus wrath and ill-temper which comes to the surface in the family. As far as the respect of society is concerned the girl in domestic service is as completely outside of it as if she was living a disreputable life. Is it any wonder that many choose shady methods of earning their bread rather than honest labor, when honest labor is made so conspicuously contemptible?

"Here in the shop, we have but little mercy shown us, to be sure, taking the case altogether; but we never lose the feeling that we own ourselves; and we are treated with a politeness that keeps up our self-respect. We are slaves while we are here; but we are not called slaves, and can stand the fact better than the word. When evening comes we are absolutely free, and, though we may not care to step out of our lodging-houses, the feeling of liberty is so precious to us that we are willing to sacrifice ourselves rather than lose it; and I believe we are right on that point.

"There is still another reason for our aversion to housework. It is this: Here in the shop our employers know exactly what they want done, and we learn to do it to their entire satisfaction. They are practical, and know all points of their business from the tiniest cog of the machinery to the great contracts with buyers. We readily learn to please them. This is seldom the case in domestic service, it is said. There one's employer is a woman, often ignorant of all the practical work of her household, and hard to please because of her ignorance.

She is always demanding the impossible. Many times she does not know whether things have been done well or ill, and is never certain that one has done enough. Competent managers of households are said to be very scarce.

"We 'shop girls,' as the public call us, are not wholly uninformed on prevailing thought and changes in sentiment. We all have some of the civilizing commodity called education, and we read the newspapers. We have not failed to observe that there is any amount of talk or twaddle in circulation about the recognition of the unity of the human family, but it does not seem to be put in practice. Are we not a long ways from recognizing the truth of this fine sentiment when any class of respectable labor carries with it the contempt of the public? No; thank you; as an American, owner of a free spirit, I can't do housework. I shall never put myself in a position to be spoken of as a 'servant.' That kind of thing is foreign to my blood. I believe I could better endure other very detestable names. However opprobrious, they would not indicate that I was a bondswoman! 'Shop girl' I do not resent, but 'servant' shall not be applied to me."

### THE WORD THAT KILLS.

It is not improbable that this plain-spoken 'shop girl' has intuitively gone straight to the root of the trouble in the matter of domestic service. Perhaps the word "servant" is responsible for the vile service so universally complained of, and for the wide-spread aversion entertained for this form of industry everywhere. We all know the power of words to work results for good or evil. This word, meaning originally one who per-

formed any kind of service, has sunk to a lower grade of life, and is used now almost exclusively to describe those who work for hire in the household. Even then its most offensive meanings shadow it, and somehow it is understood to be "one in a state of subjection," or "a person of base condition or ignoble spirit." Could any good be expected of a class who submitted to such a term, or would any self-respecting person cheerfully enter a service where the word would be applied to her or him?

It is a distinctively un-American word, anyway; and only took root here in its most offensive meaning and narrow application, after we began to ape European ways. True, all workers are servants, whether they serve the state or individuals, but the distinctions are very noticeable, and the workers in domestic economy have the worst of it. I doubt not that the abolition of it would bring about a wonderful change for the better in our entire industrial system. This question of domestic service is a very grave one, with far wider interests than those affected by the burned beefsteak and muddy coffee. All other industries share, to a greater or less degree, in the ill effects of this imperfectly operated one.

"Servant" is peculiarly a woman's word. Man is less addicted to it. What man who employs workmen and workwomen in factory or shop ever speaks of them as "servants?" He never thinks of doing such a thing. If he were guilty of it he knows well enough that his factory or shop would soon be empty. No; he speaks of them as "men" or "workmen," a term not in the least offensive to even sensitive ears; or he calls them "my people," a term which has a coloring of patriarchal

stewardship over their lives, and even a shade of affection. Even the Englishman who is represented as more or less anxious to draw caste lines, speaks of his valet, as his "man."

Words are so mighty for good or ill, that as soon as one is known to be hateful it should be dropped. Is it remarkable that housework is considered "menial" employment when those who perform it are spoken of as "servants?" How could it be otherwise? The adoption of a nobler word, or one not perverted by bad usage to something lower than its true meaning, would, I truly believe, bring a superior class of women to household service.

In the early days of our country, outside the limits of slavery, there were no servants—neither in fact nor name. There was an exchange of work among equals. When one family had several daughters, one of them would assist some housewife who had none or whose children were small; but there was no question of inferiority or superiority, and no degrading word applied to the helper. Being of the same class as her employer, she was simply one of the family, sharing its pleasures and affection as well as its work. Perhaps the sons of her employer lent a hand to assist her father in the harvest field, so the whole matter was a reciprocity of labor. There was then no complaint of bad service. The "help" employed in the household had not been reduced to incompetence by words that degraded both them and their work.

## DISPENSING WITH INFERIORS.

If the word "servant" could be abolished the class it describes would also vanish with it, and the home be

cleared of that worst of all features of our domestic economy, the presence of inferiors, which is destructive to a wholesome mental atmosphere. The home is intended as a place of ease, complete relaxation when relaxation is needed, and the enjoyment of the society of the members composing the family. All these are disturbed by the presence of inferiors—that is, beings of a lower class intellectually, having nothing in common with those they serve.

The principles of co-operation applied more extensively to the management of the home would solve the problem of domestic service satisfactorily. Wherever it has been tried understandingly it has not been found ineffectual. Take your social equals, not your inferiors, into the home. That will abolish bad service and unpleasant influences, besides ennobling household labor, and thereby benefiting all civilization.

### A CO-OPERATIVE HOUSEHOLD.

An example of a co-operative household which comes to mind is worth describing. It consists of eight members, though only two constitute the original family. All are on an equality. Some are relatives of the family proper and some are not; but in no sense is there any inferiority or thought of inferiority. The work is apportioned out by the home-maker, and each does her or his share, for the male element is represented as well as the female. From time to time duties are exchanged that all may have an opportunity of becoming proficient in the various branches of home-work, which includes gardening and the care of animals, as well as indoor duties.

Everything is always done excellently, and on time,

and the contact is harmonious. The higher education of the younger co-operators is not neglected, nor are the pleasures of both older and younger forgotten. All share in whatever enjoyments are attainable, as well as in the labor, and all are free to do what they will when their work is done. The result is a home which provides for the comfort of eight instead of two,—a comfort which includes the spirit as well as the body in its scope.

### THREE REASONS WHY.

A writer on social science finds three reasons why young American women prefer to earn their living at anything rather than household service. They are the lack of necessary training; the love of personal liberty and dislike for the restrictions which hedge about household help; and the constant reminder, from the time that she appears upon the scenes of her labor in the morning until she disappears from it at night, that she is on a different plane from those around her—that she is, in fact and in name, a "servant."

The universal conclusion of the young womanhood of this country is that one can retain her self-respect better while working for most men than while working for most women. The man is accustomed to having employees under him; he knows—most important of all—when to leave them alone; and, generally, he has been under authority in his younger days, and appreciates their sentiments. The housewife is probably without experience as a subordinate and without much knowledge of her own or her employee's duties. Then, having had less contact with life than has her husband, she is prone to be less broad in her ideas; unconsciously, perhaps, she perpetuates false ideas of caste, and makes the de-

plorable mistake of adding her contempt to the burden of servitude. The natural result is to make domestic service undesirable, and to enable those who unwillingly enter it to hold out for their own terms, no matter how great their incompetence.

When household labor is put on the same footing as other work in the business world, the vexed question of having it done well will be solved. Make it an honorable business, like any other, and thousands of intelligent, capable, self-respecting women will be eager to engage in it.

### HOW TO KEEP BOARDERS.

Keeping boarders is the usual refuge of the woman who has a house and must needs earn some money; and, if proper business methods are applied to the work, it becomes a very successful way of abolishing poverty. Unhappily, however, many women engage in it in a make-shift way, and the result is either complete disaster or a mere keeping afloat, which holds both boarders and hostess in misery.

There is no surer means of winning dollars than by providing food and lodging for people, because these are imperative necessities; therefore, patronage is always certain if good value is given for the money asked. Where is the good boarding-house in any corner of the world which lacks patrons? It has never been found. Those of the make-shift order abound, and are always half-empty, as they deserve to be. Yet the secret of success is an open one. It consists in applying the elementary laws of the business world to the work. Give your patrons a first-class article, and "let your intentions be known." Don't "let the house run itself." Nowhere is eternal vigilance so necessary as in a board-

ing-house. As in all other business careers, flavor your business dealings with kindness, and don't make the mistake of thinking that true business methods mean hard-heartedness or brutal grasping for your boarders' dollars. Quite the contrary. Successful business methods are never destitute of kindness and sympathy. These are the very corner-stones of success, in spite of occasional instances of great fortunes being gained by meanness. Success means more than the mere accumulation of money. It means the true development of character. Sure indeed is the failure of that life which sacrifices character to money. A spiritual law underlies all things, and when that is violated retribution is certain.

The Central Vermont railroad published, not long since, a little book entitled "How to Take Care of Summer Boarders and Keep Them," which is so good that the most experienced boarding-house manager could read it with profit. The summer boarder in the country becomes the winter boarder in town; so that, in arranging to do business with him, the only difference is one of season and locality. The author of this book, a sensible Vermont woman, says:

"Remember that keeping boarders is purely a business arrangement. You offer to furnish good, fair board for the fair amount of money you need; they offering their money for what they need more—rest and health. The successful business man is characterized by courtesy and attention to even the minutest details. The successful hostess has a no less arduous task if she retains her boarders.

"As keeping boarders is a business, the bargains with boarders should be business-like. When your guests arrive, worn with the year that is past and fatigued by the heat of the city, they will be taken at once to their own

rooms, just passing through your neat, simply-furnished hall or reception-room. Let it be revealed at first glance that all is neat, sweet, quiet and comfortable within. Remember, a room which seems large to the average country woman seems uncomfortably contracted to the average city woman, therefore make the most of your space and housewifely pride in neatness. And here is a precious bit of advice:

"'In all kindliness and Christian love we entreat you to let them (the boarders) entirely alone, socially, until they themselves begin to show signs of life and interest. They just want to be left alone, to sleep and to eat.'"

This is a most vital point, one whose observance contributes largely to the manager's success. Many a woman, otherwise excellent in the capacity of hostess, has driven boarders away by being too sociable, taking too warm an interest in their affairs—asking them personal questions and probing them on points with which she had no cause to meddle at all. This is offensive always, and often unendurable. Let the boarders possess their histories and personal affairs in peace. The fact that you are housing them for a fixed price gives you no privilege of probing them at all. It will be money in the hostess's pocket and harmony in her house if she avoids doing this.

Another thing the perfect hostess never does is to say unflattering things of boarders who see fit to leave the house and find accommodations elsewhere. If she takes their departure gracefully, acknowledging it as their right to make a change, which it certainly is, they may get tired of their new place and want to come back some day. But if she makes ugly remarks about them they are bound to hear them and sure then never to dream of returning.

Avoid rickety furniture. All drawers that will not close easily, chairs that show signs of a break-down, carpets that trip one up, feeble shades and tattered curtains, time-worn dishes and other unsightly things. They are an abomination to the boarder, and make him homesick and discontented.

Don't forget to keep match-safes, well filled, in every room; and as for towels, every boarder knoweth how dreadful it is to be stinted in them.

The author of this little book referred to says of the economics of the dining-room:

"The dining-room is the last place where one can scrimp. Economize as best you may it will take a large quantity of table-cloths and napkins to keep the table fresh and wholesome. They had better be coarse and plenty than fine and either scant or soiled. First cover the table with felt or canton flannel. The chairs should be broad-seated, strong and comfortable. Have plenty of dishes, knives, forks, spoons, etc., even if they have to be cheap ones. It will save much service, especially at dinner, to lay at each cover both dinner and dessert knives and forks, a teaspoon for each vegetable or relish, soup-spoon, dessert-spoon, if you serve puddings or ices, a glass of water, individual salt and pepper castor or dishes, a pat of butter, and a piece of white bread. The dinner should be prefaced by soup—not of the warm-water-and grease variety—but one of the legion of soups that can be made of remnants of roasts, fowls, vegetables, and cheap joints. You are all right on the fresh cream, milk, egg, vegetables, small fruits, and fowls if you will only sacrifice them now and not wait till Thanksgiving. You cannot realize how many times more appetizing are perfectly fresh vegetables, eggs, and fruits, than the best it is possible to procure in the city. As to the meat. The only point where criticism is likely to occur is on the beef question. It is incomprehensible to the average

country butcher that fifteen-year-old farrow cows and two year-old bulls never did and never will supply tender, juicy, nutritious steaks and roasts. The blue beef, in the one instance, and the insipid, white, coarse, tough fibers in the other, require a herculean amount of jaw-power, which might better be spent in a nobler and more profitable cause. To be sure, Western dressed beef costs from 18 to 25 cents per pound, but one pound contains twice or thrice the nourishment of ordinary beef. Too many persons cook beef within twenty-four hours of its being slaughtered. It is totally unfit to eat at that time. Three days is as short a time as it is possible for beef to properly ripen. Beef should be kept at a low temperature near, never on, ice. At the end of a week steaks will be found much more juicy and tender.

"Six minutes before steak is served it should be lightly rinsed in ice water, wiped dry, and broiled, not over three minutes, over hot, live coals, laid upon a heated platter, seasoned and buttered liberally, set for two minutes in the oven for the butter to melt and brown, and then served immediately on heated plates. A roast should be roasted in a hot oven, never sizzled. No water should be put in the dripper. If the oven is at a proper temperature, in ten minutes there will be sufficient juices from the meat to baste. This should be repeated at frequent intervals till the piece is done, crisp on the outside, tender and bright red inside, the juice following the knife when carved. Have as many varieties of meat as possible."

After a word for plenty of berries, vegetables, cream, and milk, the authoress says that, besides white bread, the coarser breads are a change, healthful and cheap. The majority of city people prefer black tea infused—not boiled in tin teapots—to green tea, and let it be good quality and strength. Of coffee she says it should be good in quality, clear, and strong. She has the audacity to tell New England readers to "avoid greasy

doughnuts, griddle cakes, etc., giving instead delicate breakfast-rolls, with an omelet, poached or boiled eggs, a bit of steak, or a slice of cold meat.

"Give your boarders at least one room which they are at liberty to use at any time of the day or night for sitting, reading, writing. Have a generous supply of good, strong, comfortable seats, fans, cushions, hassocks, lamps, writing-materials, newspapers, etc. If possible, arrange to have mails brought at least once a day, for to persons accustomed to having four or five mails daily it seems like death in the house not to hear at least once a day from the outside world. Have all the appointments of your house as neat and nice as may be—not in the pizen-neat way that looks aghast at the luckless individual who tracks a little mud on your yellow painted floor, nor show by your manner that in your opinion he has committed the unpardonable sin. Put strong springs on your screen doors; then holding them wide open to admit flies ten minutes after you have driven them out will be attended with difficulties."

In fact there is only one way to *keep* boarders, after getting them, and that is to make them as comfortable as possible.

This isn't easy to do, nothing is, but when it is done in a business-like way the money it brings in gives one a very comfortable sense of well-doing.

And then there is compensation of a very satisfactory character in knowing that you have given full value for what you have received.

## THE BENEFICENCE OF LABOR.

Writing about the nonsense so frequently uttered on the subject of work in the household, Sarah Orne Jewett says:

"When one realizes how hard it is to find good women for every kind of work in our houses, and what prices many rich people are willing to pay if they can be well suited, it is a wonder more girls are not ready to seize the chances. It is because such work has been almost always so carelessly and poorly done that it has fallen into disrepute, and the doers of it have taken such low rank. They do not take the trouble to fit themselves properly, but, instead, trust to being taught and finding out their duties after they assume their positions, not before. The idea of degradation in kitchen work is wholly incompatible with our boasted progress. Neither mistress nor maid should feel anything less than pride in her achievements in the kitchen, but rather shame in a want of knowledge to do the work that is to be done. I should feel exceedingly mortified to have one whom I had educated feel any more degraded by making the muffins for breakfast, or by performing the most menial service in the household, if necessary, than she would feel by engaging in art needlework, or any other elegant pursuit so dear to the sex. Let us rise to the dignity of the subject, and improve the kitchen, bring into it more science, more modern machinery, more common sense, and, above all, more moral principles, and a proper regard for those dependent upon us."

# XXX.

## CHEERING FACTS AND FANCIES.

### BUSINESS WOMEN'S CLUBS.

One of the last proofs that women are generally awakening to a desire to be factors in the industrial world is the formation of Business Women's Clubs in different parts of the country. Perhaps the one widest in scope thus far is the Women's Business Club of Chicago, founded by Mrs. Margaret C. Benton, President. Its Vice-President is Dr. Mary Murrell, Chicago; Recording-Secretary, Mrs. M. Louisa White, Peoria; Corresponding-Secretary, Mrs. Annie S. Kenyon, Chicago; Treasurer, Mrs. Maud Theilling, Peoria.

This club aims to encourage and assist women to the study of business methods, and will also devote itself to securing the extinction of legislation inimical to the interests of women. The idea is to make the club a national organization, with a membership roll drawn from all over the country, and that it shall be a center from which other clubs in other cities shall draw their methods of work.

The headquarters of the club are at No. 6236 Morgan Street, in Englewood.

### CO-OPERATIVE RAISIN-GROWING.

Fourteen years ago four women from Maine, Massachusetts, Vermont and New York, respectively, met in

California. They were teachers who had given years of faithful service to schools, and out of small salaries, by severe self-denial, had saved a little money. Each had dreams of investing this precious and dearly-earned capital in some safe and profitable way, against the day of a possible break-down in health or any of the unhappy contingencies which may overtake the salaried worker. Besides, they were weary of the spiritual "dust and decay," incident to the monotony of teaching.

So they talked it over and concluded to join forces by buying land and opening a fruit-farm. They selected 100 acres, three miles from Fresno, in the San Joaquin Valley, in Central California, each taking twenty acres. It was simply unbroken prairie land, without a tree or a shrub, or anything in the nature of a building on it. They gave $50 an acre for it, which included a water right, for which each paid a rental of $12.50 a year, or $72.50 for the entire tract.

They put up a temporary house in which two of them lived, with a Chinaman as general utility man indoors and out, and attended to the farm, while the others took situations as teachers in San Francisco.

Part of the land they planted in fruit-trees,—apricots, peaches, pears, plums and cherries; the rest they put into a vineyard with a view to making raisin-culture their principal business and source of profit, a course in which experience has justified them.

They planted three varieties of grapes, the Muscat of Alexandria, the Spanish grape or Muscatel de Gordo, and the seedless Sultana, all of which are true raisin grapes. Knowing nothing of vine culture before undertaking the business of planting and operating their

farm, their education was wholly practical. Happily, they had a capable instructor in the person of a neighbor, who had spent several years in Spain studying the best methods of grape-growing. He kindly gave them the benefit of his advice, which proved invaluable.

They did a great deal of the work themselves, although usually employing two farm-hands,—and enjoyed it more than anything they had ever done. They were often tired, very tired; but it was a delicious order of weariness, very different from the brain fag of the school room. A night's sleep made them as good as new, the out-door work toned up their worn-out nerves and gave them such health and strength as they had scarcely known before.

The third year they began to have an income, which increased from year to year, until some seasons their vineyard yielded them $150 an acre, when they sold their raisins cured and ready for packing at five cents a pound. If they packed them, the profit was greater. The orchard was less profitable, but the compensation for that was that it demanded less of their time and labor.

A few years ago they built a handsome house, which, when completed, cost $3,600. This was not paid for entirely from the profits of the business, but all other improvements on the farm were.

Their place is now an Eden of beauty. Not only have their fruit-trees and vines grown luxuriantly, but the forest trees of their planting are already immense. Proper irrigation and the soft, warm climate, have produced results that seem little short of miracles. Two hundred dollars an acre would by no means be a high figure for their farm now.

Four years ago, one of the resident partners died. Speaking of their united work, the remaining manager said:

"Of course it was not easy to take a piece of barren land and make a profitable fruit-farm out of it, as we did; but nothing that has any return in it is easy. There was pleasure in the work for many reasons, the chief of which, perhaps, was that we were building up our own property. The joy of being proprietors and home-owners can hardly be exaggerated. Only the homeless can properly appreciate it. Take it all in all, our years together there were the happiest of our lives.

"I wish I could bring all self-supporting women to see the great benefits of co-operation. In union is strength—yes, and pleasure, too, if the co-laborers determine to have it so. It is lamentable to see women struggling single-handed with the perplexing problem of making a living, which could be so happily solved if they would unite their forces. The fear of not getting on well together keeps many from making the experiment; but in the meantime, wherever they are and whatever they are doing, they have to 'get on' with somebody. Why, then, should they not determine to exercise this art where it will most advance their fortunes?

"No one must understand, however, that a great pecuniary reward awaits the raisin-grower; but there is an independence in it, and the fruit-farm is a safe and profitable bank for the savings of women who will go into the work determined to get the best out of it, as we did."

### ANOTHER STORY OF SUCCESSFUL CO-OPERATION.

I found the following story in a reputable newspaper, and give it as a useful hint to women who have wisdom enough to co-operate with others and tact enough to get along well with them:

"One of the most successful business ventures in

Indianapolis is the property of a lot of girls, who two years ago were working in various laundries about the city at wages ranging from $6 to $9 a week. It is true the concern is a small one, but it is entitled to consideration inasmuch as it earned last year, the second of its existence, 54 per cent. net, not counting $500 debts liquidated and the purchase of new machines, a wagon and other necessities in the business. This enterprise is the Co-operative Union Laundry. It is a joint-stock concern, and under its rules no person can hold more than one-third of the capital stock of $5,000. The amount invested at the start was $3,800 in cash, and notes were given for the purchase of certain machines and fixtures which were necessary. The originators of the company were members of the Laundry Girls' Union, who had saved up each a little money and were able to take some stock. Their sponsor and guide in the formation of the company, was D. F. Kennedy, then president of the Central Labor Union. There had previously been some trouble between the operatives and the master launderers, and the Central Labor Union, through Mr. Kennedy, had taken up the cause of the girls.

"The latter realized that with the support and patronage of the Union men of the city, the laundry business would prove highly profitable, and he induced the girls to organize on the co-operative plan. One of the ablest and most conscientious lawyers in the city was engaged to draw up the articles of association, Mr. Kennedy impressing it upon him that he wanted the articles so drawn that if the enterprise was a success the girls would be safe from any one who would try to obtain a majority of the stock and freeze them out. The attorney entered into the work with the same spirit, and afterward said he put more thought upon these articles of association than he had ever before given to such a task. The result is all that was asked for. The stockholders reap a large return on their investment, and, as many of them are employees of the laundry at higher

wages than in the non-union shops, their incomes enable them to live much better and save much more than ever before.

"Mr. Kennedy refused to take any of the stock, fearing, he says, that his interest in the girls might be misconstrued, and also declined to act as business manager. He advised that some one acquainted with the business, who had once made a success of it, should be selected as manager. Such a man was found, and he was allowed to take part of the stock, the control of the business, however, remaining in the board of directors selected from among the girls themselves. The report of the manager at the recent meeting shows that the year's total receipts were over $19,000, with $1,500 of good book accounts. The average number on the pay-roll during the year was twenty-one, the lowest wage paid $6.50, with overtime at one and one-half the regular rate. Counting the debts paid and the amount paid for new material, the net earnings above the expenses yielded a profit of over 90 per cent. Considering the business depression, the girls feel that they have no cause to complain. One young woman of 25 years, whose wages are $8 a week, has $300 stock, part of which she has paid for out of the earnings in dividends. She is on the way to accumulating a competence.

"The stock is not for sale, and one girl who could not work amicably with the manager and who had to be discharged, still clings to her holdings of stock, because of the large return on the investment. All the officers except the treasurer are young women. The patronage of the concern is not confined to the ranks of organized labor, but it bids for work against the oldest laundries in the city, and commands general respect. The laundry is a remarkable one, not only because it demonstrates that the co-operative principle can be successfully worked, but also that the promoters and owners are women, not one of whom is much over 30, and most of them from 20 to 25 years of age."

VOICES AT HOME AND ABROAD.

Dr. Stanton Coit, who is at the head of the University Association at 26 Delancey Street, New York, says:

"It may be asked what woman's object in life might be if it were not matrimony. Is she the equal of man and able to have a career outside of the home? To this it might be answered that the most stupid men have careers, and, therefore, even if women were no cleverer than the most stupid men, they, too, could have careers. They could be scrubwomen, if they could be nothing better, and by settling upon their work they could go on and fill their lives with the interests with which a man fills his. It isn't strange that at present a woman's sole object in life is matrimony. How else is she to make a living? I think that women should become workers. Say that a woman marries at 25 (she ought not to marry earlier); there are ten years, from fifteen to twenty-five, during which she is capable of earning her own living. Take out the next fifteen years for child-rearing. The woman is then 40; her children are in school, and she is free during the day; she is riper in mind and experience, and is more fitted than ever before to perform valuable service in industrial and civil affairs. From that time until she is 70 she should be a worker. It is better for her and for society. Taking out the fifteen years for the rearing of children, there are forty-five years when she may be a member of the industrial world.

"I am not at all sure that the problem should not be solved in another way. When a woman is rearing children, what is she doing? She is performing a civic function, just as much as the school-teacher or the instructor who trains the soldiers and sailors of the country. If that is the case, why should she not be paid for her services, and care be taken to see that they are properly done? It would result in the rearing of better men and women, as well as in the payment of that unpaid class, the mothers."

A representative from the Orient, who took part in the World's Parliament of Religions at the Columbian Fair, when asked what solution was possible for the social inharmony which exists all over the world, said:

"Women must become financially independent of men. So long as men are the masters of the purses, the inharmony of such a condition will reflect itself in misery. When once women universally recognize this, and take measures to make themselves independent economically, they can do what they will, and will have everything they want."

"But the children," some one suggested, "who will take care of them? It is this point of the question which has kept women dependent."

"Well, a way will be found out of that difficulty when the question is seriously faced."

Says the Boston *Herald:* "Women's place in the world is among men. In every-day experience their work is side by side with men. The sexes gain from each other in all association, and if our modern life teaches anything it is that the individual, male or female, is of little consequence except as an integral part of a strong and harmonious combination. The women's work, the value of which is never questioned, is that which is done in the same spirit as that of men, and, taking its place among achievements of its kind, is pledged upon its merits without regard to age, condition, or sex of the doer.

W. T. Stead says: "Women can do very nearly everything that men can do, and a good many things that men cannot do; there is nothing that I should enjoy starting a paper more for than in order to give woman a fair chance to see what she can do. At the same time let me say that I absolutely and entirely disapprove of any one-legged show, as I call it, and I detest any institution, whether it be a club, or a Legislature, or

a public meeting, or a newspaper office, that is run exclusively by persons of one sex. The human race is composed of both sexes, and every institution which endeavors to represent that race ought to give equal representation to each of the sexes."

New Hampshire has three women bank treasurers, including a Miss Clark, who has been elected to her responsible place for the tenth consecutive time. The business of the bank has largely increased under her administration, and her good judgment in the placing of loans has resulted in her being made a member of the investment company. At Mount Pleasant, Texas, there is a national bank with a woman for president, who enjoys the added distinction of being the youngest bank president in the country. South Paris has a woman cashier in its bank, and the Florence Savings Bank has a woman treasurer. The money order department of Pittsburgh, where the receipts are more than two millions annually, is exclusively in the hands of a woman.

Buffalo has a woman undertaker, and St. Paul also boasts a woman undertaker among its interesting features. Chicago had one, but she has grown wealthy in business and retired. And these women attend to every detail, from embalming the body to ordering the mourning, and deciding on the border in the widow's bonnet. There is a woman in Maine conducting an extensive foundry and locomotive building establishment, which turns out a locomotive a week. In Holland, at every railroad crossing, stands a woman waving the signal flag of danger as your train passes. The reason why—because of the prevailing intemperance among the men in Holland. And railroad officials are answer-

able for the statement that no accident has ever been caused by a watchwoman's carelessness. The conductors on all the street-cars in Warsaw, Russia, are women.

One of the best mining experts in Arizona is a woman —a tall, dark-eyed beauty, less than thirty years of age, and known all over the State for her reliable work. Chicago has a regularly licensed woman steam-engineer; England a woman sanitary engineer so well qualified that she was chosen to represent the English women at the Congress of Hygiene: Cincinnati has a woman customs broker, and a woman in New Orleans is one of the best veterinary surgeons in the city. At East Greenwich there is a woman jail-keeper, and in the Cogswell Polytechnic School of California there is a girl in the blacksmithing department, who has taken up the vocation seriously for the purpose of making ornamental forged work.

A typewriter employed in the office of a prominent real estate firm in St. Paul has such accurate knowledge of the realty of the city that she is frequently consulted in preference to her employers, one of whom says if she were a man he would be the office-boy.

No less reliable an authority than Helen Campbell is responsible for the report that 25,000 women in the city of New York alone are supporting their husbands, while many of them have children depending on them as well, and it is safe to premise that quite as many more have old parents or sisters or brothers to assist or support.

In Nebraska a woman owns and personally operates a traveling, steam threshing machine outfit, and goes about the country with it and makes her own contracts. There are two women captains on the Mississippi river, each holding a United States Marine license as captain.

One owns her own boat; the other boat is owned by a company of merchants, but they are not afraid to entrust it to a woman. Another is captain of a steamer on Puget's sound. There are three women pilots on the Mississippi river, all holding licenses. In a shingle saw mill in Washington, two women work on the shingle machines, and at another mill in the same locality a woman runs a dummy that hauls immense logs into the mill-yard. A woman is employed as the designer in one of the largest factories at Grand Rapids, Michigan, and another holds a similar position in the service of a great stove company in Detroit. The delicate ornamental work on the carriages manufactured by one of the largest factories in Indiana is done by a woman, and some of the finest stables and vineyards in the west, as well as ranches, are owned and operated by women.

Mrs. Harriet Blatch, daughter of Elizabeth Cady Stanton, who has devoted considerable time to the study of the industrial condition of women in England, says:

"You remember that Adam Smith in his 'Wealth of Nations,' says that women are not producers. We have advanced in thought since then. For instance, Prof. Marshall, of Cambridge, England, says that the woman who bakes bread in a kitchen is as much a producer as the man who bakes bread in a bakeshop. That is true, but, alas! Prof. Marshall did not see quite far enough, for the woman who bakes bread in her own kitchen for only her board and clothes is also a producer. There are two kinds of income. There is the actual income and the economic income. Suppose a cobbler earns $5 a week. That is his actual income. But suppose that outside of that he cobbles shoes for his friends and his family. That, added to his actual income, is his economic value. I believe that woman's economic in-

come is quite as great as man's. She does so many things for herself. She makes her own hats, her own dresses, perhaps, cooks her own meals, and that must all be counted in. Not until we are willing to eat raw roots, sit down to tables without cloth or china, sleep in beds that are never made, sit in rooms that are never dusted, and go about unclothed, can we say that women are not producers."

## PERTINENT PARAGRAPHS.

It is said that Iowa is one of the most advanced states in the Union, in the matter of women taking part in business. It is estimated that 80,000 of its women are engaged in industrial work which brings them a moneyed return. Some are even employed in the heavier industries, such as boiler-making and iron-working. Women physicians are so numerous there that every town has them. They are in great favor with the public, too, as their bank accounts prove. More than half the students of typewriting, telegraphy, and stenography are women. Clubs for scientific study composed of women are numerous. Some cities have women superintendents of schools who receive the same pay as men in the same office. Women serve on the State Board of Education. Ten ordained women preachers labor within the State, and there are also women librarians, women bank presidents, and women sculptors.

The cultivation of the pecan nut is an industry Texas women sometimes engage in with profit. The pecan is a valuable tree and will thrive in many of the Southern States.

A young American girl has built a railroad to exten-

sive salt deposits she owns in Mexico. The Mexican government granted her a valuable concession in the form of a privilege for the establishment of colonies in two states. She then went to England to make arrangements for bringing over several thousand English families to settle upon her lands.

In Massachusetts there are 300,000 bread-winning women, of which Boston has 20,000. In New York there are 200,000 working women and girls. The *American Cultivator* gives the following figures, based upon the census of 1890: In Germany there are 5,500,000 working women; in France, 3,750,000; in England, 4,000,000; in Austria-Hungary, 3,500,000; in America, 2,700,000; making a total in five countries of 19,450,000 self-supporting women.

In Roumania there are women who are modified commercial travelers. They do not deal with merchants, but make a specialty of supplying trousseaux and similar outfits to families. They are from Paris, and carry quite large stocks with them. They begin with small pieces of fine linen, which they sell cheap, and then, having established relations with their customers, they take orders for gowns, jewelry, and silver. They make large profits, and would seem to have found a new avenue of employment.

## UNIVERSITIES OPEN TO WOMEN.

M. Louis Frank, of Brussels, has collected a large amount of information about the extent to which universities are open to women in different European countries and in the United States. It was in 1863 that the French faculties were first opened to female

students. The first lady who took the degree of doctor of medicine in Paris was an Englishwoman. In 1868 the number of women studying medicine in Paris was four; this had risen in 1878 to 32, and in 1886 to 119.

Three women have studied law in the Paris Faculty. The Prussian universities still remain closed against women. From 1871 to 1880 the University of Leipsic and some of the Bavarian universities allowed women to attend lectures as "free" students, this privilege was afterwards withdrawn.

The women are now knocking with such vigor and persistence at the doors of the German universities that admission can hardly be denied them much longer. A petition signed by more than 50,000 ladies praying for the removal of their academical disabilities was laid before the Reichstag not long ago.

In Belgium women are admitted by law to all universities, and they can graduate in any faculty they please. Though they are allowed to practice medicine, the privilege of practicing law is refused to them. Is it invidious to surmise that this curious anomaly is not wholly unconnected with the fact that in the Belgian legislature, as elsewhere, the legal element is strong enough to make it a political force to be reckoned with?

In Russia a special school of medicine for women was established by an imperial decree dated Aug. 2, 1890. A ukase was issued on Jan. 7, 1876, in response to the petition of a lady to be allowed to plead in a court of justice, forbidding the practice of the legal profession by women.

In Switzerland, while there are a large number of female students in the universities, there are very few

engaged in the practice of medicine. In a population of 3,000,000 souls there are 1157 medical practitioners, of whom, according to M. Frank, only ten are women. Though women are excluded from the bar, a lady doctor of laws is a professor of law in the University of Zurich.

In Italy the liberal professions, with the exception of that of law, are open to women.

In Denmark, Norway, and Sweden women are admitted to all the faculties, but are not allowed to fill public appointments in the service of the state.

In Iceland they are allowed to practice medicine, and they may become doctors of divinity, but the line is drawn at the pulpit.

In Holland there are many women studying at the universities.

In Roumania the universities of Jassy and Bucharest are open to them.

In Austria-Hungary and in Spain they are absolutely excluded from the universities.

In the United States there are 2000 female practitioners of medicine, of whom 610 are specialists in the diseases of their own sex, 70 are alienists, 65 orthopædists, 40 oculists and aurists, and 30 are electrotherapeutists. Seventy women hold appointments on the medical staff of hospitals and 95 are teachers in medical schools. Of the 2000, 130 are said to be homeopaths, while 580 are classified as "allopaths." What particular "pathy" is professed by the remainder is not stated. There are ten schools of medicine for women in the states, one of which is homeopathic. As regards the law, twenty-three states allow women to plead, and by the law of Feb. 15, 1879, they are permitted to practise in the supreme court of the United States.

In the English colonies the Madras Medical School has been open to women since 1875; the medical faculty of the University of Melbourne since 1878; those of Sydney and Wellington since 1881; that of Calcutta since 1883. At Toronto, in Canada, there is a special school of medicine for women.

### PROMOTING THE EMPLOYMENT OF WOMEN.

A writer on the social industrial and political position of women in Europe says:

"Since 1866, in Germany, there has been a society for Promoting the Employment of Women, the aim of which is to discover new occupations fitted for women, to protect their interests in those where they already have a footing, and to educate them for more important and profitable employments. Here, it was discovered, at the outset of the enterprise, that most women did not know how to work carefully, conscientiously and accurately, this being a result of bad education and habits, a condition of affairs which was finally remedied when the women were given methodical work, after having been taught to do the same. The society now supports in Berlin a commercial school, a drawing and modeling school, and a cooking school, while it gives instruction in washing, ironing, cutting, dressmaking, hand and machine sewing, the manufacture of artificial flowers, and many other kinds of manual and art work. In one building women are taught to set type, and the society conducts a boarding-house for women, and a women's restaurant. The society also has a shop for the sale of female handiwork, an intelligence-office, and a bank where women who want to buy sewing-machines, or start in business, or enlarge a business already started, may make loans on easy terms. Thousands of women have been helped by this institution, and its good work has led to the establishment of similar institutions in Bremen, Hamburg, Breslau, Brunswick, Rostock, Stettin

and Potsdam. The Alice Society, at Darmstadt, had for its patron, Alice, the late Grand Duchess of Hesse. There are like institutions at Duseldorf, Cologne, Elberfield, Weisbaden, Kingsberg, Dantzic and other cities."

London, too, has a society for promoting the employment of women. A recent report from it shows that sixty-nine young women have, through its influence, begun to learn some special branch of business or some trade, while seventy-one have found permanent engagements, and 619 have been employed temporarily, half of this number being engaged for writing and others clerks, dressmakers, cooks and waitresses. The general experience of the society shows that women do not contemplate earning a living until want is close at hand, and then they decide at the very last moment to become nurses or lecturers. But for those who have never received any technical training, the city allows the society a sum of money for training fees. Among the employments which the society recommends are drawing for the press and chromo-lithography. There is a great demand for women who are both shorthand and typewriters, but the conditions require that they must have a thorough mastery of English grammar and composition, and the majority of girls have too little education for the purpose.

The society has found more permanent engagements for clerks and bookkeepers than for any other employment. The wages of the rank and file of women employed in the industries which minister to ordinary human needs are deplorably bad, and the women are powerless in their poverty. In the Leeds clothing trade a woman averages five shillings a week. The hours are from 8 A. M. until 6:30 P. M., and then it is some-

times necessary to take work home and sew until midnight. Superior workers earn only two shillings, and sometimes less. Report shows the conditions of women's work in many of the factories worse than the wages. There are extortionate fines for trifling faults, and an almost inhuman disregard of health evinced in the rules.

Here, as everywhere, is the proof that the miserable condition of working women is invariably owing to the deplorable fact that women will not, when young, look upon themselves as factors in the industrial world. As the report of this society says, they do not contemplate earning a living until want is close at hand, then, of course, they are unfitted for any work which commands living wages, and can do nothing but join ranks of labor of a humble character which are always overcrowded. Ignorance is responsible for the poverty of the world. Every girl should be made to understand that her future welfare and comfort depend wholly on her own exertions, instead of growing up in the belief that somebody else will look after her. Seeing this important truth clearly, if she would then do her best to acquire the best possible education, mental and practical,—the whole race of women would soon have the serpent of poverty under their feet.

Financial Distress among women of all classes in England has at length led to the formation of an "Emergency Society," each member of which binds herself to thoroughly learn some art, profession or trade, so that in case of necessity she will, by its exercise, be able to maintain herself.

## XXXI.

## THE BUSINESS FATHERHOOD OF EMPLOYERS.

As a general thing the employer is not hard-hearted or utterly selfish. Often when he has a reputation for both those unlovely qualities, he is really sympathetic, but without the grace which enables him to make it known. Then, in spite of himself, he is dominated in dealing with his hired helpers by what he fancies is required of him as a business man. This is an austere bearing, and sometimes harsh rulings. He is sincere in believing this necessary. Perhaps his greatest mistake is in keeping a rigid mental business fence about him all the time, in thinking that the "business" ground upon which he comes in contact with his work-people, is a piece of territory entirely outside the limits of human interest and sympathy.

Without going into the intense question of all the responsibility he assumes when he becomes an employer, it is safe to say that he frequently misunderstands a phase of it very vital in its effect on him, his people and upon all society. This, for want of a better name, we will call his business fatherhood. Whether he recognizes it or not, he stands in a really paternal relation to those whom he employs. A neglect of his duty in this respect will bring its own penalty. In the mysterious

economy of the world there are no accidents. The people who are gathered under his business care are there by divine direction, just as all things are in existence by the same impulse. He owes to them the very best he can do for them in every particular,—not merely the best pay he can give them, but the most courtesy, kindness, respect, sympathy, good-will. He cannot relieve himself of this responsibility by a shrug of the shoulders and the words "that's business," when he commits or countenances conduct not morally upright. His employés are not mere machines, they are human beings, souls, who are touching elbows with him on life's journey, and for the time dependent on him for their comfort and happiness. He can make that part of their road rocky or smooth to them, by indifference or kindness. He cannot divide himself into a heartless business man, a commercial Mr. Hyde, and be elsewhere an agreeable and respected Dr. Jekyll, without paying the same penalty Dr. Jekyll paid. The law is in operation all the time, everywhere.

The man of fine conscience will not ignore his business fatherhood, because he cannot. He will not permit the humblest hireling to be sent away without a thorough investigation of the charges against him. He will be uninfluenced by tales which may have had their origin in spite or malice; and of all things he will not give way to temper, nor allow a wound to his vanity to take the bread from another's mouth. His superior wisdom and position will keep ever in his mind the knowledge that "As we sow, so, also, shall we reap," and he will not violate the law of kindness for his own sake. He who recognizes his business fatherhood, will be rewarded with the faithful-

ness and love of his business children, and the prosperity sure to come to those who sow the seeds of kindness in their daily walk.

When the employer does still more, and uses some of the means he has been blessed with to enhance, in the hours they do not give to his service, the pleasure or to instruct those whom he employs, he is acknowledging his stewardship of wealth in a manner good for the world and for his own soul.

Warner Brothers, the celebrated corset manufacturers of Bridgeport, Connecticut, have expressed their sense of moral responsibility to the people they employ,—about 1,200 women and many men—in an original manner.

In 1887 they erected and opened a building known as the Warner Seaside Institute, for the free use of their women employés. This cost $60,000 and contains a reading-room and library, a large concert hall seating 600 persons, a small hall accommodating 150, bath-rooms, restaurant, parlor, music-room, class-rooms, etc. —all under the care of a competent matron.

Evening classes in music, penmanship, drawing, book-keeping, dressmaking, and millinery are taught free, during nine months of the year. All expenses of teachers are paid by Warner Brothers. This institute is not sectarian. The instruction imparted there is of a purely educational nature, without particular religious bias. There is no compulsion in the plan. Employés are free to take advantage of the opportunities afforded, or not, just as they choose. About 50 per cent. accept them.

The restaurant aims to provide wholesome lunches and meals at cost price.

The institute is open on Sundays, but no instruction

is given, the reading-room, library and restaurant only being used. Men have access to the library, and some make use of it, but the building is intended particularly for women.

The classes in dressmaking, millinery, drawing and painting are the most popular of all. The bath-rooms afford more enjoyment than any other feature of the building. The library is well stocked with selected books, new ones being constantly added; and the reading-room contains all the best magazines and many first-class daily newspapers.

Two active clubs are in existence among the members of the Institute which are auxiliary to the Connecticut Association of working girls.

The concert hall is supplied with a Steinway grand piano, and so is the music-room. The sewing-room contains twelve sewing-machines, free for the use of all members of the Institute, who can do their own sewing there if they wish.

Every year the Institute is better appreciated by those it is designed to benefit, to whom it is of great educational value. The idea was entertained by Dr. and Mrs. Warner from the time the factory was established; but did not take material shape until their business grew great enough to warrant their undertaking it. It is the purpose of Warner Brothers to ultimately endow this Institute, and turn it over to a board of trustees for the permanent use of working women.

In the mean time they are solving the problem of how it can be managed to accomplish the greatest good.

As a practical expression of sympathy and the fraternal spirit on the part of employers to employed, this institute is a pioneer. Only one other of similar aims

I believe, exists in this country, and that is in Illinois, and is for the use of men, belonging to a business firm which employs only men.

The Warner Brothers consider the Institute a reciprocal service they render to those who serve them. It is, in short, one form of co-operation, and is the beginning of a new day in the business world, when the interests of the employer and employed shall be clearly seen by both to be the same; and when a warm, human interest shall bring all classes into sympathetic touch.

## YOU ARE THE MASTERS OF YOUR FATE.

Now, my final message to you who need to abolish poverty is to read and adopt for a precept of daily life the quotation I use on the title-page of this book, to be thankful for your unconquerable souls,—to remember that you are the masters of your own fate.

To all I would say, shirk not your own personal responsibility; wait not for another to speak and act for you; call upon your own strength and it will appear, for your strength is closely allied to the infinite strength which is exhaustless and all-powerful. Assert your own power, for power dwells in each one of you, and appears when you make a demand upon it. If called upon in confidence again and again, it develops until nothing can daunt you. The more confidence you place in your own will the more power will you have. Do not acknowledge that failure is possible, and it will keep far from you. Before the assertion of the immortal, unconquerable self within you, all obstacles go down.

When you do this, you shall know no more fear. A friend, writing me of another friend, says: "I wish you could see as I do the absolute fearlessness of her life, and how everything good comes to her since she has cast off all fear and anxiety."

A great lesson is to be learned from that, if you would but heed it. What is fearlessness but perfect trust? When we can fully realize the divinity within us, the unconquerable part of us, and lean upon it, we shall

know fear no more forever, neither shall we know poverty, nor any other evil.

In asserting yourselves, however, remember that the combative spirit must be avoided. There are other persons in the world, each with the same rights as yourselves, and these rights must be sacredly respected. The self-assertion that commands power is calm, confident, and gentle in its bearing to others. When obstacles appear vanquish them, not by fighting, but by calmly, persistently refusing to recognize them.

Many have forgotten that the surest and also the simplest key to fortune was given to us by Jesus of Nazareth: "Seek ye first the kingdom of righteousness (which is within you) and all these things shall be added unto you."

"The people have gone into bondage because they have no knowledge," says one of the wise. Knowledge of yourselves, of your own invincible powers will set you free from every thrall. "I, Freedom, abide with knowledge."

"I am the Master of my Fate."

THE END.

# INDEX.


PAGE

INTRODUCTION ..... 9
SELF-SALVATION ..... 11
WOMEN'S GREATEST NEED ..... 20
FINDING ONE'S TRUE CALLING ..... 26
TRAINING AND EFFICIENCY ..... 34
PERVERTED PRIDE ..... 42
THE ROAD TO SUCCESS ..... 48
BUSINESS PHILOSOPHY ..... 54
- LET YOUR INTENTIONS BE KNOWN ..... 54
- THE PHILOSOPHY OF WAITING ..... 54
- OVERCOMING DISHEARTENING OBSTACLES ..... 56

CONDENSED COMMERCIAL WISDOM ..... 64
- BUILD UP YOUR BUSINESS ..... 64
- CO-OPERATION ..... 67
- AN EVEN SEA ..... 70

LITTLE KEYS TO FORTUNE ..... 72
- SELF DENIAL ..... 72
- THE TIME TO SAVE ..... 74
- WHAT CONSTITUTES ECONOMY ..... 75
- WOMEN'S BUSINESS SENSE ..... 79
- THE BUSINESS ARMOR ..... 81
- KEEPING BUSINESS HOURS AND APPOINTMENTS ..... 82

THINGS NECESSARY TO KNOW ..... 84
- WIVES UNDERSTANDING THEIR HUSBANDS' BUSINESS ..... 84
- LEARNING BUSINESS METHODS ..... 86
- INSTRUCTING CHILDREN IN BUSINESS METHODS ..... 87
- LAWS IN THE BUSINESS WORLD ..... 87

IMPORTANT POINTS ..... 92
- BUSINESS LETTERS ..... 92
- LEGIBLE HANDWRITING ..... 94
- PUSHING YOUR BUSINESS ..... 95
- DON'T MAKE YOUR OWN CLOTHES ..... 99
- THE BUSINESS WOMAN'S DRESS ..... 100

HELPERS AND HINDERERS ..... 105
- WEALTHY WORKERS ..... 105
- NEVER TOO LATE TO BEGIN ..... 106
- CRIMINAL HELPLESSNESS ..... 108
- UNOCCUPIED WOMEN ..... 110

PAGE

THE SEED OF WEALTH ..... 112

ECONOMIC BLUNDERS AND BENEFITS ..... 118

OVERCROWDED PROFESSIONS ..... 118
MISFITS IN PRODUCTION ..... 120
ASKING FOR WORK ..... 121
FINDING NEW INDUSTRIES ..... 123
SHE CAN DO WHAT SHE WILL ..... 124
DON'T TALK ABOUT YOUR BUSINESS ..... 124
EARLY BIRD WISDOM ..... 126

A STORY AND A SERMON ..... 128

POLITENESS PAYS ..... 128
ALL DOORS WILL ADMIT YOU ..... 131

SAYING AND DOING ..... 134

THE POTENCY OF FAITH ..... 134
THE INDUSTRIAL EDUCATION OF THE FUTURE ..... 135
DON'T WATCH THE CLOCK ..... 136
WOMAN AS A CONSERVATIVE FACTOR ..... 137

THE ALLUREMENTS OF SCIENCE ..... 140

WOMEN IN MEDICINE ..... 140
IN DENTAL SUDGERY ..... 143
WOMEN PHARMACISTS ..... 145
WOMEN MATHEMATICIANS ..... 147

THE LIBERAL ARTS ..... 150

APPLIED DESIGN ..... 150
DECORATIVE ART ..... 151
PRACTICAL PAINTING ..... 152
PHOTOGRAPHY ..... 153
CAMEO CARVING ..... 155
ARCHITECTURE ..... 156
PIANO AND ORGAN TUNING ..... 157

THE WRITTEN WORD ..... 159

NOVEL WRITING ..... 159
NEWSPAPER WORK ..... 160
NEWSPAPER ILLUSTRATION ..... 162
ADVERTISING ..... 163
THE PUBLISHING BUSINESS ..... 164
BOOK AGENTS ..... 165

WHERE THERE IS ROOM FOR MORE ..... 168

IN THE PULPIT ..... 168
KINDERGARTEN WORK ..... 171
THE LAW ..... 172
PRACTICAL LECTURES ..... 175
PIONEER LECTURERS ..... 176
MUSICIANS ..... 178

PAGE

SOME NEW AND OLD OCCUPATIONS ..... 180

EDUCATORS OF THE NEGLECTED ..... 180
WOMEN AS EXPERTS ..... 181
INVENTION ..... 181
BANKING ..... 182
ELECTRICAL ENGINEERING ..... 182
SIMPLE PRINCIPLES PUT IN PRACTICE ..... 183
PACKING TRUNKS ..... 183
COSTUMING ..... 184
MANICURES ..... 185
HAIR CUTTING AND DRESSING ..... 185
INVENTING A BUSINESS ..... 186
AN ORIGINAL COUGH CURE ..... 187
BEAUTIFIERS ..... 188
JEWELERS ..... 189
BOX MAKING ..... 189
LITTLE THINGS TO DO ..... 189
MAKING ARTIFICIAL FLOWERS ..... 190
FEATHER CURLING ..... 191
MAKING RUBBER SHOES ..... 191
MAKING NECK-SCARFS ..... 191
GIVING LESSONS ON SEWING MACHINE ..... 191
EXPRESS MESSENGERS ..... 191
OPERATING STAGE LINES ..... 192
IN DOLLDOM ..... 192
DRESSING DOLLS ..... 194
PRESSING DRESSES ..... 193

CARING FOR OTHERS ..... 195

THE CHAPERONE ..... 195
TRAINED NURSES ..... 195
ATTENDANTS FOR THE HELPLESS ..... 197
MATRONS ..... 198

BEHIND THE COUNTER ..... 200

SALESMEN ..... 200
CASHIERS ..... 206

EXAMPLES OF SUCCESS IN HORTICULTURE ..... 208

HOP FARMING ..... 212
GRAFTING AND BUDDING ..... 212
TUBE-ROSES AND COTTON ..... 212
RAISING BERRIES ..... 213
FRUIT FARMING ..... 214
GENERAL FARMING ..... 214
SURPLUS OF THE VEGETABLE GARDEN ..... 217
THE LITTLE PATCH OF GROUND ..... 218
RAISING CELERY ..... 219
HOW A WOMAN MADE HALF A MILLION DOLLARS ..... 219
GARDENING ..... 219
"COME SOUTH, YOUNG WOMAN" ..... 223
VIOLETS, SWEET VIOLETS ..... 225

PAGE

COUNTRY HOME INDUSTRIES ..... 228
POULTRY RAISING ..... 228
ONE GIRL'S EFFORT ..... 232
BEE-KEEPING ..... 233
DAIRYING ..... 236
SILK CULTURE ..... 237
HOME FRUIT PRESERVING ..... 238

BREAKING ROUGH GROUND ..... 242
WOMEN HOMESTEADERS IN NEBRASKA ..... 242
STORY OF TWO HOMESTEADERS ..... 244

DAILY BREAD ..... 250
VIENNA KITCHENS ..... 250
TRAVELERS' LUNCHEONS ..... 251
SUPPLYING COOKED FOOD ..... 254
OPERATING BAKERIES ..... 254
GROCERIES ..... 257
COOKING SCHOOLS ..... 257
WOMAN'S EXCHANGES ..... 258
SPECIAL FOOD FOR INVALIDS ..... 260

WOMAN'S HISTORIC WEAPON—THE NEEDLE ..... 264
HEAD-WEAR AND ITS OPPORTUNITIES ..... 268
LACE MAKING ..... 271

WITHIN THE HOME ..... 273
HOME-MAKING ..... 273
HOUSE-KEEPING SCHOOLS ..... 275
HOUSEKEEPING ..... 275
A RETURN TO DESERTED PATHS ..... 279
THE WORD THAT KILLS ..... 282
DISPENSING WITH INFERIORS ..... 284
A CO-OPERATIVE HOUSEHOLD ..... 285
THREE REASONS WHY ..... 286
HOW TO KEEP BOARDERS ..... 287
THE BENEFICENCE OF LABOR ..... 293

CHEERING FACTS ..... 294
BUSINESS WOMEN'S CLUBS ..... 294
CO-OPERATIVE RAISIN-GROWING ..... 294
ANOTHER STORY OF SUCCESSFUL CO-OPERATION ..... 297
VOICES AT HOME AND ABROAD ..... 300
PERTINENT PARAGRAPHS ..... 305
UNIVERSITIES OPEN TO WOMEN ..... 306
PROMOTING THE EMPLOYMENT OF WOMEN ..... 309

THE FATHERHOOD OF EMPLOYERS ..... 312
YOU ARE THE MASTERS OF YOUR FATE ..... 317

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